The Christian Century

A Journal of Religion

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Canada—a Good Neighbor!

An Editorial

DENEEN vs. McCORMICK

Zacchaeus, the Publican

A Sermon By Emil Brunner

Wanted—a New Conception of Lent!

By Herbert Winston Hansen

Are Baptist Churches Christian Churches?

By Charles T. Holman

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The CHRISTIAN CENTURY

March 26, 1930

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A Private Word to Preachers

Although The Christian Century Pulpit has become the chief medium through which sermons are given their wider reading audience, The Christian Century itself enjoys the thrill of publishing a sermon every now and then. During Lent it seems especially appropriate to do so.

The sermon by Professor Emil Brunner in this issue does not happen to be exactly a Lenten sermon, except as any proclamation of the gospel with power is bound to have something of the Lenten quality in it. It is so winning, so appealing, so full of grace and truth and so specially significant, that no reader should miss its message. You may read it and find it highly rewarding without troubling to classify its author theologically, but it is interesting to note that Professor Brunner is a colleague of Karl Barth in the advocacy of the so-called "crisis theology," and that this is the first Barthian sermon to be published in English.

But speaking of sermons in general, and of Lenten sermons in particular, the Cheer Leader must emit a few cheers for the April issue of The Christian Century Pulpit, of which he has just been reading the proofs. Here, in my judgment, is the most inspiring body of Easter preaching that was ever assembled in one collection.

What better preparation can the preacher have for the preparation of his own Easter message than the reading of these? He will not want to reproduce any of them, or even to borrow an outline; perhaps not even to lift an illustration. But I venture to say that the preacher who will read these six sermons meditatively will find that his own Easter preaching will be raised to a higher potential.

Because tens of thousands of preachers will do just that, it may confidently be predicted that the general level of Easter preaching will be higher this year than it has ever before been in the history of the American church.

If there are still any preachers who read The Christian Century and do not read The Christian Century Pulpit, they ought to attend to the matter before the sun goes down. By quick action they will not be too late to get this April number.

While I am speaking to preachers—and the laymen are requested to read no further in this column—I have one more word of counsel and exhortation. If I were pastor of a church (as I have been) and a reader of The Christian Century (as I was long before I ever thought of cheer-leading for it), I would want to have in my congregation (as I did) a considerable number of laymen who also read it.

Whatever may be the advantages of having a monopoly of it in a given community, they are as nothing compared with the value of having before you every Sunday in the pews and associated with you in the work of the church a group of people whose minds are already fertilized and stimulated by reading The Christian Century.

THE CHEER LEADER.

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The CHRISTIAN CENTURY
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EDITORIAL

NO ONE KNOWS what has been happening at London during the past two weeks. The great force of highly paid journalists from all over the world must feed some kind of story to the press every day, even if the story has to be made out of the vaguest rumor or cut out of whole cloth. One day's guess is contradicted by that of the next day. We may be sure, however, that the rejection by Mr. Stimson of any form of political pact to be given in exchange for a reduction of the French naval demands has compelled the conference to explore its way in other directions. The effect of the American pronouncement was not so dire as the public at first was led to expect. M. Briand did not leave the conference. M. Tardieu did return. And the negotiations continue. President Hoover's cautious forecast, at the time of the American delegation's departure, that it might be three or four months before results would be achieved, is manifestly in the way of being confirmed. It is probably true that the delegations are now probing the possibilities of a direct address to Mussolini to modify the Italian claim of parity with France.

The London Conference

Consultative Pact May Yet Be Revived

IT IS NOT beyond belief that the consultative pact will come up again. No sound objection can be urged against it. A promise to consult in the event of a crisis is the obvious minimum which any signatory to the Kellogg pact may be expected to give. Everything depends upon the circumstances under which such a promise is given. And no doubt Mr. Stimson's summary rejection of the proposal was due to the particular circumstances which had developed at London, under which France, caught some day in a crisis, could claim that the promise to consult implied a promise to make good by military aid the naval deficiency which she had accepted in return for the promise. It is quite possible that the conference will yet be able to free the consultative proposal from all such quid pro quo implications by exploring the possibilities of reduction per se, and later taking up the consultative proposal in complete detachment from particular circumstances. If this can be done, a promise to consult will, we believe, meet with emphatic approval by the American people and by the senate. Such a pact would imply no obligation at all to use military measures but only to consult on what could be done to prevent a threatened violation of the Kellogg pact, or to stop a violation. And there are many things nations can do to prevent or stop a war without themselves getting into the fight.

Gandhi Is on The March

THE campaign of civil disobedience in India as a means of enforcing the demand for independence began when Mahatma Gandhi, surrounded by his pretorian guard—or should one say, his Gideon's band?—of something less than a hundred volunteers, left Ahmadabad on his march to the sea. On arrival there—if they arrive—they will attempt to begin the manufacture of salt in defiance of the law which makes salt a government monopoly. Meanwhile along the route crowds of sympathizers are turning out to pay their tribute of honor to their great leader and to draw from him fresh zeal for a bloodless fight for liberty. There will be simultaneous demonstrations of non-violent resistance to the government throughout northern India. When Gandhi is arrested—on what ground no one can tell, but it is generally taken for granted by all and doubtless hoped by him that some incident will occur which will lead to his arrest—the demonstrations will increase in volume. Doubtless they will pass the bounds of non-violence, and from his point of vantage in jail he will endeavor to restrain the sporadic violence of his countrymen while at the same time he inflames their ardor for the cause. In times past Indians were said to cast their bodies before the car of Juggernaut. The theory of Gandhi is that they will now arise in sufficient numbers to clog the wheels of government by

the sheer mass of physically inert but spiritually determined humanity which will cast itself before them. The inauguration of this program is the fulfillment of the threat which was made something more than a year ago when the Indian national congress, restrained by Gandhi from making an unconditional demand for absolute independence and leaving the way open for the acceptance of dominion status if it should be offered in satisfactory form, set January 1, 1930, as the dead line after which the movement for independence would be released. The arrest of Gandhi will be the signal for—nobody knows what. But India at the present moment is a powder house full of sparks, and the fuel is not far from the flame.

Editorial Courage or Movie Advertising?

A SUBSCRIBER writes that he recently preached on "Movies and Modern Morals," using the material in The Christian Century's articles. His church was crowded for the occasion. The local newspaper ran a report of the sermon on its front page. Another minister of the town announced that he would be preaching on the same subject on the following Sunday. Thereupon, the two local motion picture exhibitors went to the newspaper and threatened to reduce their advertising if the second sermon were given prominence. The editor had the courage to tell the exhibitors that the advertisers could not run his news columns and he carried a front page report of the second sermon. This story is in striking contrast to most of the reports which reach us concerning the attitude of editors toward the agitation to clean up the movies. In spite of the fact that the issue is a hot one arousing intense interest wherever adequately presented, the press of the country as a whole has been silent. Even the largest metropolitan dailies show this same meaningful silence. They will print the news of an attack on Will Hays as an individual, but they look the other way when an attack is made on an industry which advertises heavily—even though that industry has become a menace to the nation's children and its good name abroad. There is no doubt where men such as Horace Greeley, William Lloyd Garrison, Charles A. Dana, and Frank I. Cobb would have stood on this issue. Nor is there any doubt of the destination to which they would have directed any movie man who threatened to reduce advertising unless their newspapers kept silent.

The Second Hundred Years Will Be the Hardest

NOTWITHSTANDING the popular aphorism that "the first hundred years is the hardest," the contrary is likely to be the case with the Mormons, who next month will celebrate the centennial of the organization of the body which, four years later, took the name "the Church of Jesus Christ of Latter Day Saints." Fayette, N. Y., was the place and April 6, 1830, was the time of the initial organization. Within a few weeks of that date the book of Mormon was published, which Joseph Smith had for three years been translating and transcribing from the miraculous golden plates. The growth of this group, its successive migrations, its intensive and continuous missionary campaign, its collisions with its Gentile neighbors both before and after the adoption of the practice of polygamy, its development of a highly centralized system of control covering the economic and political as well as the religious life of its members, and finally the tremendous success of its colonization enterprise in Utah, form one of the wonder tales of American history. The story contains every sort of fantastic contrast—martyrdom with rascality, fanaticism with industry and hard business sense, piety with a perverted system of personal and public morality. It is one of the ironies of history that, after they had traversed a thousand miles of desert to form a settlement outside of the boundaries of the United States and so far from the Mexican seat of government that secession and the establishment of an independent Mormon empire would be comparatively easy, six months later the acquisition of territory by the United States at the close of the Mexican war brought them again under the government from which they had tried so hard to escape. And when they had subdued the desert and built up a prosperous community by one of the most brilliant achievements in colonization and reclamation that history records, they found themselves engaged in a new conflict—the conflict between modern intelligence developing within their own group and a system of doctrine and practice utterly incompatible with such intelligence. What will be the outcome of that, remains to be seen. Probably they will find the second hundred years the hardest.

To Vote or Not To Vote

THE question is being asked by many, Shall we vote in the Literary Digest wet-and-dry poll? The American Issue advises, No, on the ground that it is a trick of the wets, that the poll is unnecessary since the nation has already expressed itself through legal channels, that it will reach only a minority of the voters, and that the wording of the ballot is unfair to the dry side. The Christian Century advises, Yes. When anyone asks us what we think about prohibition, we tell him. If he draws erroneous conclusions from the compilation of a number of answers, we reserve the right to correct his interpretation. Drawing sound conclusions from statistics is rather a fine art. There are always factors to be reckoned with that the amateur does not think about. It will be so in this case. But refusing to vote seems too much like setting up an alibi in advance in expectation of an unfavorable result. What ten million or more people

think about prohibition is a matter of no small interest, but the face of the returns will not prove anything. A poll of a smaller list by more scientific methods might furnish a more accurate index of public sentiment. Out of a little less than 300,000 votes reported up to the time of writing, about 28 percent are for prohibition as is, 31 percent for modification of the law, 41 percent for repeal. But another non-political poll conducted by the Pathfinder, a weekly paper of Washington, D. C., produced results strikingly different. This ballot offered six choices: stricter enforcement, prohibition as is, government sale of light wine and beer, government sale of hard liquor, return of the saloon, private sale at non-drinking places. Of 445,000 ballots cast, 48 percent were for stricter enforcement. Leaving these out of account, about 25 percent of the remainder voted for prohibition as it is. This is not far from the percent that voted for "continuance and strict enforcement" in the Literary Digest poll. What happened to that 48 percent which called for "stricter enforcement" in the Pathfinder poll? Either they did not vote at all, or they distributed themselves among the other categories. One thing is clear: Vast numbers of people who believe in the principle and the practicability of prohibition but who agree that the present enforcement is unsatisfactory are not going to find any way of expressing themselves adequately on a ballot which gives a dry no option except a vote for "continuance."

Not for the Aliens, but For the Country

THE Griffin bill, reformulating the requirements for naturalization so as to relieve applicants of the demand that they agree to bear arms in case of war, is now under consideration by the immigration committee of the house of representatives. It is intended to meet the difficulties and remove the legal absurdities which have arisen in the Schwimmer, Macintosh, Graber and Webb cases, in which citizenship has been refused to persons who could not conceivably be called upon to bear arms, because they expressed a conscientious objection to killing, or were members of religious bodies of which non-violence is a cardinal tenet, or said that they would refuse to fight in what they believed to be an unjust cause. The measure proposes to require an oath of allegiance, but not a specific agreement to bear arms. Although opponents of the bill assert that the effect of the bill would be to give naturalized aliens an immunity from military service which native born citizens do not enjoy, the contrary is the truth. Under this measure, if it becomes a law, Quakers, Mennonites, and other conscientious objectors either to war in general or to a particular war would, after naturalization, stand in exactly the same position as native born citizens who object to war. What policy the government would adopt toward them in case of a call for their services as combatants, would remain to be determined in view of the circumstances, just as it is in the case of native born citizens with similar consciences. Let it be clearly understood that this measure does not profess to grant to aliens any "right" of which they are now wrongfully or illegally deprived. No alien has an inherent right to demand citizenship. It is for the government to lay down the conditions of citizenship, and for the applicant to accept them if he wants to and can. The question is not, What shall we do for pacifist or conscientious aliens? It is rather, What kind of country do we want this to be and what kind of materials do we desire for citizenship? Is it better for the country to have citizens like Professor Macintosh, or citizens like the horde of ignorant aliens willing to swear to anything to get in who were admitted when he was rejected. This is not a bill for the relief of aliens, but a bill for the relief of the United States.

Chicago's Inferiority In Homicide

THE place or preeminence which common report gives to Chicago in the homicide industry has been rudely challenged. A Chicago judge has not only admitted his city's inferiority in this respect, but has proved it by figures. What is more, the business of administering sudden death has been falling off in Chicago during the past year, while there has been a considerable increase in many other large cities. Far from being the most dangerous place in the country, as is supposed by nervous men who write for a police escort for their wives when they are passing through, Chicago has now fallen to thirty-fourth place in per capita homicides. It has even yielded to New York the supremacy for total number of murders. Chicago's 498 in 1928 dropped to 401 in 1929, while New York's 401 in 1928 rose to 425 in 1929. The glory of Chicago is not quite extinguished, for it still leads New York in number of homicides per hundred thousand of population, but on the percentage basis it is exceeded by thirty-three other cities, including many whose citizens apparently think that one cannot walk down Michigan avenue without going through a barrage of bullets. Detroit, for example, is fifty per cent more murderous than Chicago; Cincinnati and Kansas City each has twice as many homicides in proportion to population; Lexington, Kentucky, more than three times as many; Jacksonville, Florida, nearly four times as many. Memphis, Tennessee, which seems to occupy a proud preeminence in this matter, has five and a half times as many homicides as Chicago per hundred thousand of population. Why, then, the general impression that Chicago holds human life cheaper than other cities? Partly because Chicago's killers bunch their hits impressively; partly because its homicides are, to a considerable degree, not the casual consequence of detached quarrels, but the incidents of complicated gang warfare and are closely related to the ever interesting wet-and-dry con-

troversy. Chicago's homicides may be less numerous, but they do have more significance as symptoms of social disorder and disintegration.

Deneen Versus Mrs. McCormick

CITIZENS OF ILLINOIS owe a debt of gratitude to Senator Charles S. Deneen for the courage and directness with which he has defined the issues of the present campaign. Senator Deneen has not always been known for his forthrightness. During his long career in politics he has amassed enough political lore to know that an issue avoided is often an election won. But in the present instance, when national attention focuses on the contest for the republican nomination in this state, Senator Deneen has rejected all counsels of caution and taken such unequivocal positions on the two critical issues of the campaign as to make the choice before the voters clear-cut and decisive.

Adequately to appreciate the courage of Senator Deneen's choice of policy, one must understand the dexterity and opportunism of the opponent with whom he has to deal. As has been said before in these pages, the candidacy of Mrs. Ruth Hanna McCormick constitutes a new—and sinister—phenomenon in American politics. Reduced to its essential elements, Mrs. McCormick's candidacy is simply the effort of an intensely ambitious and self-seeking woman to prove to the country that she knows as thoroughly and can use as effectively all the tricks of the hard-boiled politician as any man who ever played the political game in its most cynical and corrupting fashion. It is as the child, and political confidant, of Mark Hanna that Mrs. McCormick has announced her candidacy for the senate. And no considerations of consistency or political principle are being allowed to interfere with the promotion of her campaign.

Seasoned campaigner that he is, Senator Deneen has not made the dangerous mistake of underestimating the strength of his opponent. But one danger in the campaign is the extent to which this is being done by many citizens. Among large groups a considerable incredulity exists that such a candidacy as that of Mrs. McCormick should be taken seriously. It is pointed out that she has established no record for public service which would entitle her to seek this highest office in the gift of the state. She has been a member of congress from the beginning of the Hoover administration, but has paid almost no attention to that office while carrying on a persistent campaign for the senatorship. Her record as a congressman is, therefore, a virtual cipher. On what basis, ask many, can such an ineffective public servant ask promotion to a higher office?

Equally fictitious does the character of Mrs. McCormick's principal campaign issue appear to the thoughtful citizen. The main plank in the McCormick platform is opposition to American adherence to the world court. But the senator to be nominated by the republicans of Illinois next month will not take office until March 4, 1931. And it is as sure as anything in the realm of politics can be that long before then the world court issue will have been settled by the senate one way or the other. Mrs. McCormick is running on an issue which she knows is a fake. Is it conceivable, ask many, that the voters can be induced to support such a palpable trickster?

Unfortunately, it is. To those who recall the success enjoyed by William Hale Thompson in persuading the voters of Chicago that the vital issues of municipal government were "America first" and the repulsion of the pretensions of King George V, there is no difficulty in believing that Mrs. McCormick will be able to persuade considerable numbers to support her on the basis of an issue on which she will never vote. And Senator Deneen is quite right in regarding Mrs. McCormick's campaign as entitled to the most serious consideration.

Mrs. McCormick has been campaigning for the senate for months. Indeed, as has been said, this is practically all she has been doing since her election to congress. She has covered the state as no person could cover it in the weeks of a normal length campaign. All the resources of her vivacious personality have been brought to bear in every politically important community. While Senator Deneen has been in Washington, attending to the job to which he was elected, his truant opponent has been ranging everywhere at home seeking an office that is more attractive to her than the one she now holds, and disdains.

Despite her indignant rejection of the "woman in politics" idea, Mrs. McCormick has built her organization in past campaigns on her membership in women's bodies, and is relying on those same affiliations to give her important support in the present contest. One cannot but recognize her audacity in this. She knows that the whole basis of her campaign is in opposition to the avowed ideals and endorsed policies of the women's organizations. Yet she believes that there will be enough women who will vote for her as a woman, without regard to her platform, to offset any loss in votes which her isolationist proposals and sinister alliances would normally entail.

Mrs. McCormick is counting on cashing in on the most mendacious and ceaseless newspaper campaign in opposition to any program of international understanding and cooperation that any state has experienced. We do not believe that the rest of the country realizes the effect on public opinion in Illinois of the fact that the only morning newspapers in Chicago—with the exception of a financial daily of unimportant circulation—are the rampantly jingoistic Tribune and the Hearstian Herald-Examiner. These two papers sow Illinois down every morning with 100 per cent

isolationism and jingoism. They have been doing that, 365 days a year, for a dozen years. And easy as it may be to demonstrate the fallacious nature of individual items in their campaign of misrepresentation, the cumulative effect is large. As Alice discovered—and the fact holds outside Looking Glass land—there are many people to whom saying a thing often enough is equivalent to proof. Mrs. McCormick is trying to make the irresponsible pugnacity of Chicago's two blatant morning newspapers elect her to the United States senate.

Most important of all—and most sinister—is the fact that Mrs. McCormick's candidacy is involving her in a series of political alliances of the worst type. A fairly wide check-up on the progress of her campaign outside Chicago yields unanimous testimony that it is the "sporting element" which is her mainstay. But it is in the city that this aspect of her ambition reveals itself in its most cynical and disturbing fashion. The division of the republican party in Chicago into factions is notorious. Nor do these factions in any instance represent a very high level of political morality. Even the faction led by Senator Deneen contains elements that are undesirable, and has at times involved the senator in courses in which far too much yielding was made to expediency. Yet as between factions there is certainly something to choose, and there is nothing but bad government to be hoped for from the faction with which Mrs. McCormick has seen fit to align herself. This is the faction of Big Bill Thompson. It has other local leaders, but Thompson's name is enough to characterize its composition. Such endorsements as are coming to Mrs. McCormick from within the Chicago republican organization are coming from this group.

All this makes the campaign of Mrs. McCormick exceedingly unwholesome judged by every consideration of political welfare. But it does not detract from its power—as she knows. We repeat, therefore, what we said at the beginning, that the citizens of the state owe a debt of gratitude to Senator Deneen for the way in which he has faced and forced the issues. He has swept aside all minor questions and boldly seized upon the two which a timid politician would have most sought to avoid. Rather than resort to the office-holder's trick of pointing to his record as sufficient indication of his position, he has unequivocally avowed his stand as a supporter of the world court and of prohibition, and has given both policies intelligent and vigorous interpretation.

In this, Senator Deneen presents the citizens of the state with a clear-cut choice. If a citizen believes in the substitution of amicable methods of solution for the problems that arise between nations, heading up in an international court dispensing justice according to recognized procedure on the basis of a growing code of international law, that citizen is in duty bound to support Senator Deneen rather than his opponent. Mrs. McCormick has sought to confuse this issue by asserting her long-standing allegiance to the principle of the outlawry of war, but rejecting American adherence to the world court as being out of harmony with the outlawry idea. Both contentions are equally false. Mrs. McCormick's relations with the outlawry movement, as The Christian Century has specially good reason to know, have been like most of her other political relations—entirely superficial, utterly lacking in conviction, and purely as a momentary vote-catching device. For her to represent that there is the slightest antagonism between the outlawry of war and the work of the international court of justice, as now revised and conducted, is to betray the entire lack of scruple in her appeal to the voters.

Equally striking is the contrast between the two candidates on the wet and dry issue. Mrs. McCormick, to use her own carefully chosen phrase, is "running as a dry." In other words, she is a political dry. This is to be expected, for she knows that a wet candidate would have a slim chance in a republican primary in Illinois. But Mrs. McCormick's personal predilections and political alignments are anything but dry. In the senate, the weight of her personal influence would be against any effective administration of the dry laws. This is the general tacit understanding on which her campaign proceeds. Senator Deneen is a complete dry—dry in personal practice, in conviction, and in politics. He has made the defense of such dry bills as the scandalously misrepresented Jones law a major feature of his campaign. If a citizen believes not only in prohibition, but in the wisdom of ridding politics of the enervating influence of the political dry, that citizen is in duty bound to support Senator Deneen and oppose Mrs. McCormick.

Has Mrs. McCormick a chance for the nomination? It would be hard to make many citizens of Illinois believe that she has. In that very skepticism lies her opportunity. The factions with which she is aligned, though discredited, are well disciplined and can be counted on to give her their maximum support. If other citizens remain away from the polls on account of their belief that the outcome is assured, they may have an unpleasant awakening. Aside from the danger of indifference, Mrs. McCormick's only chance depends on the possibility of support from women because of her sex. We do not believe that this will happen, because we have too high an opinion of the civic good sense of women voters. But there is no question but that Mrs. McCormick is herself counting on this factor.

Should Illinois choose Mrs. McCormick in preference to Senator Deneen, the interpretation placed upon that choice by the nation would be twofold. It would be said that the people of the state were against an honest administration of the prohibition laws and in favor of complete isolationism in all international affairs. The deplorable effect of both interpretations on national politics needs no elucidation. The church

members, the members of civic clubs, the responsible citizens of the state must see that this does not happen. We believe that they recognize the seriousness of the choice, and can be trusted to see that it falls on Mr. Deneen.

Canada—A Good Neighbor

WHILE THE MEASURE proposed by Premier Mackenzie King for the refusal of clearance to rum-runners bound for American ports has not at this writing passed both houses of the Canadian parliament, it involves no unwarrantable strain upon faith and hope to comment on it as an accomplished fact. The premier has made it a government measure upon the approval of which the life of his ministry is conditioned, and it is unthinkable that such a ministry should fall on such an issue —almost as "unthinkable" as war between English-speaking peoples. The assumption of responsibility for the defeat of a measure so obviously demanded by every consideration of neighborly goodwill and international friendliness would be a load that no party would care to assume, and one under which no new administration would have much chance of running a successful race with the Canadian electorate. Such opposition as there is has concentrated itself chiefly in the senate, and even there the division will not be entirely along party lines. Prominent representatives of the conservative opposition party have said that their only criticism of the government in connection with this measure is that it ought to have introduced it four years ago. As an act of faith, therefore, it is assumed that the bill is on the way to prompt enactment.

What difference will it make? So far as stopping liquor shipments is concerned, it will mean that the man who starts from Canada with a cargo of liquor for the United States will be a law-breaker on that side of the line, as he already is on this as soon as he brings it over the border. The rum-runner will have a double barrier to surmount. He will have to smuggle his shipment out before he can smuggle it in. He can no longer use Canadian liquor stores as a lawful source of supply and Canadian ports as a lawful base of operations for an international traffic which is unlawful on our side. Even allowing that Canada should not be expected to go to great expense in policing her side of the border to catch violators of the law, the mere withdrawal of governmental sanction and protection from such operations will be immensely helpful to our own enforcement officers. The new policy should not mean any relaxation on our part, but, on the contrary, renewed energy and increased vigilance as an evidence of our own good faith. We are not asking Canada to enforce our laws for us, but to give us a reasonable chance to enforce our own laws by ceasing to aid and abet their violators. There should be, and undoubtedly there will be, an immediate and conspicuous decrease in the amount of alcohol that flows in across our northern border.

More than that, it means the restoration of a cordiality between the two countries which was inevitably clouded so long as the frontier between them had to be guarded by one with shot and shell against the legalized merchandise of the other. It will still be guarded, but only as every border is guarded against smugglers, bandits, and other operators of criminal enterprises. The traditional friendship which, for more than a century, has been symbolized by that celebrated "three thousand miles of boundary without a fort or a war-ship" will be freed from the tension imposed upon it by the necessity of defending ourselves by weapons of violence against those whom our neighbor had sent out with its blessing upon what it declared to be errands of lawful commerce. So long as that situation existed, that boundary was, in fact, fortified against Canada as truly as though Canada had been fitting out privateers to attack our ports. What she was doing was fitting out smugglers with cargoes and clearance papers with which to attack our laws—only they were not smugglers until they had crossed the line. With this new measure a law, that three thousand miles of unfortified frontier can mean what it has all along been supposed to mean —that the peoples on the opposite sides of it can trust each other not to invade each other's territory, not to attack each other's interests, not to impugn each other's honor, not to break down each other's laws; in short, to live together as friends and neighbors ought.

Urgent as was the demand for such a measure by all the requirements of decency and fairness, the act none the less deserves the highest appreciation on our part. Canada is not an unprofitable friend because she has done only that which it was her duty to do. Her duty? Yes. But the kind of duty which only a sensitive honor recognizes, and one the performance of which could not be forced. The policy which the Mackenzie King ministry has sponsored is, if we mistake not, without precedent in the history of international relations, as the situation which it was designed to remedy was also unexampled. The premier and those who have supported him in this measure have written a new chapter in the history of friendship among the nations.

The full measure of Canada's action may be brought home to American readers by reminding ourselves that in the days before the eighteenth amendment no effort was made by wet states to restrain their citizens from rum running across the border into dry states. Prohibition by states was enormously weakened by the failure of neighboring states within the Federal union to recognize the obligation which Canada, representing another sovereignty, now so sensitively and generously enacts into law.

It would be ungenerous not to recognize the efficient advocacy which was given to this new policy by some of the most influential Canadian papers—such as the Manitoba Free Press, of Winnipeg—even before the measure was framed and espoused by the present government. And it would be sheer blindness not to see in the temper which has produced the enactment of this law the manifestation of a sentiment which was largely a product of the Canadian Christian mind. It was not, to any great degree, a matter of organizing campaigns to mobilize the church forces for the support of such a measure, or even of passing resolutions by ecclesiastical bodies. But through all the agencies by which Christian opinion is formed and disseminated there has been gradually forming among the Christian people of Canada a firm conviction that, whatever might be the wisdom or unwisdom, the right or the wrong, of Canada's own liquor policy, the practice of assisting and legalizing the active promoters of our whiskey rebellion was wholly wrong. As to the legal and diplomatic aspects of the question, their opinion would be of no more value than that of any other group. But when the matter came to be considered as a question involving international courtesy and morality, the almost unanimous judgment of the Christian mind carried with it a prestige and a persuasion which could not leave the issue long in doubt.

In this connection it may not be irrelevant to recall that Canada is a country that has a "United church." That United church does not include all the religious forces of the country, not even all that have been influential in the decision of this question; but it includes enough to form an impressive body within which can be formed, and from which can emanate, a consolidated sentiment which, even without formal expression or any organized campaign, may easily have been the decisive factor. It was faith in the rightmindedness of the men and women of the Canadian churches that moved The Christian Century to appeal to them seven months ago, to take a stand which would lead to such amendment of their own law as would free them from any taint of complicity in the lawlessness within our borders. At that time we concluded an earnest editorial calling attention to the opportunity confronting the Canadian churches, with this appeal:

> We call upon our brethren of the churches of Canada to join with us, not now in the interest of prohibition, but in the interest of the perpetuation of that attitude of sincere amity which has so long characterized the relations of our two nations, to let their voices be heard in effective protest against a policy which not only makes unnecessarily difficult the already difficult task of suppressing our most dangerous class of criminals and law-breakers, but—what is a still more serious matter—casts a cloud over the mutual friendship of two great nations whose peaceful dwelling side by side has long constituted an object lesson of good will in a suspicious and quarrelsome world.

To that appeal, which was not ours alone, but the voice of the American church, Canada's noble response now comes. It will evoke appreciation in all circles of good citizenship on this side, and will draw the bonds of friendship more closely and intimately between the moral forces on both sides of the boundary line.

Wishes and Prayers

A Parable of Safed the Sage

I AM a numerous Grandfather and every one of my many Grandchildren hath at least one Birthday a year, and I manage to have more; for Birthdays come oftener as one groweth older. And my Grandson who hath the Reddest Hair, and the Freckles that do most Overlap, had a Birthday. And his was a Swell Party.

And when they brought in the Birthday Cake with Twelve Candles upon it, he Filled his Lungs that he might blow out all the Lights at once; for he hath had So Many Birthdays he knoweth just how it is done, and it is up to him to increase his Lung Capacity by at least One Candle a Year.

And his mother, even the Daughter of Keturah, said unto him, Before thou dost blow out the Candles, it is Incumbent upon thee to Make a Wish.

And he stopped to consider. For with what he had then about him of Birthday Presents, and a Father and a Mother, and a Grandfather, and Various Uncles and Aunts, and a Finely Assorted lot of Cousins, some with Black Hair, and some with Brown Hair and some with Tow Hair, and a Big Sister and a Little Sister, both with Red-gold Hair, there seemed to him Very Little that was left for him to wish for.

And his younger Sister, even the Little Sister of the Daughter of the Daughter of Keturah, who was growing desirous of a portion of the Cake, spake unto him and said, Thou mightest wish that thy Football Team shall win the Victory next Saturday.

But he said, Not on thy life. That is not a Big Enough Wish for a Birthday. I can pray for that any night.

And I considered the Sagacity of this small boy, and I thought there might be something to be said on behalf of his Philosophy. For Birthdays come but once a year, and Prayer-time cometh every night, and Birthdays are not to be wasted. And some sense of Proportion is to be observed, even in Religion, though many people never learn that this is true. And I have some sympathy for the lad in his feeling that one should not waste a Wish for which one waiteth for an Whole Year on a Desired Object which may be had any night in Answer to Prayer. The Doctrine which is taught in the Science of Theology, which still may be Queen of the Sciences and which the Most Erudite of the Church Fathers have held as a Basick Principle in the Interpretation of Miracles, namely that of the Parsimony of Providence in not wasting any Mighty Works on Trivial Results, applieth to all our Prayers and Wishes.

But on the other hand, I reflected that, with all the Wisdom of this young Grandson of mine (and may he be a wiser man than his Grandsire) his theory hath suffered this Infiltration of Worldly Unwisdom, that those Benefits that accrue to men through their Religion may be Minor Blessings as compared with those that we wish for on Birthdays.

And albeit mine own birthdays have been so many that the Cake can no longer hold the Candles, yet would I, on every anniversary of the day that brought me into my share of the Life of this Good Old World, wish for some Mighty Big Satisfaction for Myself and for Humanity and for all I love, and say Amen every night.

Doors

I LIVED alone within the dark house of my soul. I had closed the door, and there was no light by which to read the books I had. No one came to my house. I was alone.

(Behold, I have set before thee a door, opened, which none can shut.)

I was tired of my house that had become so damp and musty. I wanted the streets of bright lights and noisy commerce. I wanted men.

Desire was a blatant call that lead me to the brothels of pleasure. I drank of the wine of living and filled myself at the fleshpots. In warm lupanars where flesh sought out flesh I forgot the dark house of my soul.

In the concourse of markets, on the avenues of commerce, I sought to close the doors against God. In pleasure I tried to forget him.

There was a stranger who passed through doors; there was a stranger who opened all doors. He talked to me. I met his condemning looks. In my hours of satiation with pleasure he accused me. In the panics of markets, in the retribution of my industries, he accused me. He cast me out with his great arm of force. He gave me worry, fear and living death. In disease, war and crime I saw his finger writing its irrevocable law.

(Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come unto him, and will sup with him and he with me.)

I fled again to the sanctuary of my soul, my dark house. I hid away in my fear of life. I closed my door against the world outside and the stranger I had talked with. I cried in my loneliness.

But the stranger had followed me. The hand that knocked was friendly, I knew. It was gently, patiently knocking. It was as if he had said, I can wait. He did not force himself on me as he had in the streets and on the market corners.

I let him in. He brought in more light than all outside. He warmed the room with his presence. He drew me from my far corner and set me at the table. He ate of my plain food and told me of strange places. He gave me hope and new life.

Now I come from the world of open doors where God's will triumphs and his sovereignty lifts itself on a high hill. At evening I come to my house that is dark no more. The door is open for I fear no outside, nor inside. Here I rest my soul from the traffic of pleasure and the commerce of business in the world outside, where the doors are always open.

RAYMOND KRESENSKY.

VERSE

The Continuing Christ

FAR, far away is Bethlehem,
And years are long and dim
Since Mary held the holy Child
And angels sang to him:
But still to hearts where love and faith
Make room for Christ in them,
He comes again, the Child from God,
To find his Bethlehem.

Beyond the sea is Galilee,
And ways which Jesus trod,
And hidden there are those high hills
Where he communed with God;
Yet on the plains of common life
Through all the world of men,
The voice that once said, "Follow me,"
Speaks to our hearts again.

Gethsemane and Calvary,
And death and bitter loss,
Are these but echoes drifting down
From a forgotten cross?
Nay, Lord, for all our living sins
Thy cross is lifted up,
And as of old we hear thee say,
"Can ye too drink my cup?"

O Life that seems so long ago,
And yet is ever new,
The fellowship of love with thee,
Through all the years is true.
O Master over death and time,
Reveal thyself, we pray,
And as before amongst thine own,
So dwell with us today!

W. RUSSELL BOWIE.

Nourishment

A CUP of water,
A crust of bread,
And this fragile body
Of mine is fed.

A glad lark filling
The sky's blue bowl
With song, and I nourish
My hungry soul.

EDGAR DANIEL KRAMER.

Zacchaeus the Publican

A Sermon

By Emil Brunner*

And behold, a man called by name Zacchaeus; and he was a chief publican, and he was rich. Luke 19:2.

WHEN YOU THINK of the world as it is, the hard, loveless, dull, driving world of natural law as it rolls on in human life, what is the most distinctive expression for it? Is it not *money?* Money is world-extract, the acid concentration of worldliness. In the acquisition of money, man is usually found at his unloveliest, hardest, unjustest: in the struggle for money, mankind develops on its most brutal side and in its most brutal spirit. According to the old saying, money is the *nervus rerum.* It is the cause of war and the chief obstacle to the reconciliation of nations. Its power is not in itself, and not even in the material things it can buy. Its power derives from man, from man's will to make money, his will to possess, his will to be powerful. Money reveals the character of man. Mammon is therefore the opposite to God, and so indeed the Lord characterized it: Ye cannot serve God and mammon. Our bondage to money reveals our distance from God. Tell me your attitude toward money and I will tell you how much you believe in God.

Pursuit of Money

The story of Zacchaeus is the story of a man who gave himself to the pursuit of money, and that in a most disreputable way. To be up-to-date we might best perhaps translate the word for chief publican as speculator or swindler or profiteer. We have his counterpart in the type of man who is so bound up in money that even amidst the lax consciences of today he does not even pretend to belong to the church—the quite worldly type, on whom even the people who pursue money respectably look down in scorn, although their own ways may perhaps be not so wholly different from his. At any rate, the publicans of that day were of an evil sort, and we have here a chief publican, a man who had brought his sordid business to such success that he had almost, so to speak, reestablished himself in society. For when meanness in money matters is crowned with success and confers power on the one who practices it, no one dares longer to shut him out of society. A certain quantity of money is a famous letter of introduction to any society whatever, even in the highest.

It is this Zacchaeus who wants to see the prophet of Nazareth, about whom he has heard so many and such astonishing reports, and as the whole street is already filled with waiting people, he goes to the trouble of climbing a little tree at the edge of the crowd, in order to see him.

What is it that has taken him to see the prophet? Curiosity, perhaps. But why is he so curious to see him? There must be something more. Let us not believe that there are people who are interested only in money. No one is so wholly money-mad as to have extinguished the quiet cry for God which wells up within him as from the deep, and is so quiet, in fact, that he himself often does not hear it. He would even perhaps deny that it was there, but there it is, none the less, and a delicate ear, accustomed to hear the secret tones of the heart, will recognize it.

But let us not idealize this Zacchaeus. The people knew him well enough, this heartless capitalist, this sweater of labor, this unscrupulous speculator. If there is any such thing as godless worldliness, we may imagine that it is personified in him. If there is anywhere a maximum of guilty love for the world, of entanglement in the world, it is here.

Now Comes Jesus!

And now comes Jesus, the one who expressed the meaning of his life in the words, I am come. No prophet has ever used such words. We who are men —even if we reckon ourselves the greatest among men—say simply, "I am," "I was created," "I was born for something," "I have decided for something." But he says, "I am come." He is not in the world as man, but as God in man. Ye are from beneath; I am from above. He is the one through whom God treats with us, in whom God himself comes to us. He is not our model, not our greatest religious genius, not a prophet, not a founder of a religion. As such he would not have had the power to say, I am come. As such he would be no more than one of ourselves, and would therefore be unable to help us. A man, were he even the greatest, wisest, and most religious, would have essentially nothing more to give us than we already have. The son of man is come to seek and to save that which was lost, he says. The word for us is: Love not the world. For him, and in him, the word is: For God so loved the world—the very world that produces men like Zacchaeus.

So it is that Jesus, seeing Zacchaeus (the speculator and swindler, let us remember!), calls to him, "Make haste, and come down, for today I must abide at thy house." With us the principle is that birds of a feather flock together. We look for men who are like ourselves. It is not likely that we would have sought out the company of Zacchaeus. We have long since unconsciously given up such people as beyond

*Translated from the German by Douglas Horton, translator of Karl Barth's "The Word of God and the Word of Man."

the pale. We admit that we ourselves are sinful people, but we are people with spiritual interests, we have our religious needs, we maintain a certain spiritual level, and we are not keen on having too much to do with these unscrupulous new-rich money-chasers who, from the spiritual viewpoint, are simply nondescript. But the Lord God is little concerned over our yardstick judgments. He reaches imperiously into human life and selects what we least expect him to. So Jesus goes with Zacchaeus, to the great astonishment of Zacchaeus, and to the equal astonishment of the people.

And not only to the astonishment, but to the indignation of the people, the moral and devout people. For moral and devout people derive their life from the thought that there is a difference between themselves—the decent, the respectable, the piously religious—and the rest. What they find so hard to grasp is the fact that God loves the godless. And their failure to grasp it is due to their secret pride. One does not care to believe that with God the differences we establish between godless and pious, believers and unbelievers, the spiritually minded and the unspiritually minded, the morally earnest and the not morally earnest, those who have accepted Christ and those who have not—that these differences count for nothing with God. Before God we are all one—the one sinner, Adam. We do not care to admit such solidarity in sin. We want somehow to stand finely apart from the masses. And so a murmur runs through the crowd when Jesus turns in at the house of the publican. That's going a bit too far, they say to each other. And they are right. That is going far beyond the discrimination we are accustomed to make, and in our practical life together, have to make, between good society and bad. But before God these differences cease to be: he crosses over the trenches we dig and announces to the peoples of the world, For me you are all one—all poor men, lost men, and sick men, in need of a physician. The only real difference between us is that some of us see this and others do not.

The Cancer of Pharisaism

The situation today is essentially as it was at the beginning of the Christian era. Christians are still as plainly pharisaical as the pious in the day of Christ; and this pharisaism of Christianity is the cancer in the Christian church. The gospel which says, There is no difference between us, since we are all sinners together, has actually been used to mark a difference —between Christians and non-Christians, between believers and non-believers. We have forgotten that a Christian is one who rejects this idea of difference which the rest of the world accepts, and in its place makes prevail the truth that we are all together sinners. The worldliness of money-lovers is not their fault alone, but ours as well. Who knows? It may perhaps be our own pharisaical piety that turned them toward the pursuit of money. We with our church-conscious righteousness have perhaps disgusted them with the church; we with our scruples have stood between them and the light of God; so that for very Christianity they are not aware of God's grace. How great is the guilt of the church—that is to say, of those who have consciously and publicly confessed Christ—for the godlessness of the world! How often our Christianity has repelled men from the gospel of Jesus Christ and brought it into discredit! By our unconscious pride, by our continual drawing of lines of demarcation between ourselves and others, we have obliterated the distinctive feature of the gospel message: that God loves the world—that he loves even people like Zacchaeus.

Jesus Does Not Seek a Convert

Some one may say, Jesus goes to the home of Zacchaeus, to be sure, but he goes there to convert him. And that is what we Christians do, too. We also go to sinful men, in order to convert them. But do you not detect how false a note this introduces into our story? Where do you find anything there about making converts? How grateful Zacchaeus would have been if he had felt that motive in Jesus! It is the complete absence of this motive which is itself the new and unprecedented factor in the episode. For the devout to approach sinners for the purpose of converting them is an old story. Jesus Christ did not need to come into the world for that. The pharisees, and even the people of non-Christian religions, have relieved him of that care. Jesus goes to Zacchaeus simply because he loves him, simply because he wants to go, simply because he likes to be with him. He does not love him in order to force him to make a confession. He loves him unconditionally. This is the hallmark of his divinity. For only God can love thus unconditionally. Herein is love, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins. Herein is love—that God comes to us, to the world, to the godless, simply because he wants to be with us, because he counts us his friends, because he is for us in spite of our godlessness.

This is the point at which we and Christians in general are always stumbling. This is the offence of the gospel which Christ referred to when he said, Blessed is he, whosoever shall not be offended in me. We do not take to this gospel because we have no wish to resign our moral and spiritual superiority. We do not care to confess that we are all alike bankrupt, for if we are all bankrupt, then there is no question of our having more or less than others, since there is no such thing as more zero or less zero. It is true that we confess ourselves to be sinners—but only in relation to others who are still worse sinners than we. We do not like to believe that there is no possibility of our insuring our moral estate, and that we can live only by the grace of God. Our whole desire for independence rebels against that. We will not if we can help it become spiritual beggars, who

live only on the alms they receive. We want to hold spiritual property. This marks the contrast between us and Christ. For Christ makes an end of all spiritual property. He says, in effect, You are all bankrupt, but God will give you all things if you will only let him—by recognizing your bankruptcy.

This the pious public in front of the house of Zacchaeus did not care to understand. In this they were offended—and in this most Christians today are still offended. And this it is that Zacchaeus on that day understood and accepted. So salvation came to his house.

This man, who was rich in money, came to see that he was bankrupt, that before God he had no assets whatever, no, not one. A man might of course confess to this condition in a cynical and scornful fashion, with curled lip. Among men who are rich in money there are those who make no secret of the fact that they employ unscrupulous methods and know no moral considerations. They even find it amusing to tease and excite the brave mediocrity by publishing the fact. Perhaps Zacchaeus himself had done so before now. "Do you think I am worried by your morality or your God? Money is the God in whom I believe, in whom I trust, and whom I love with all my heart and with all my soul and with all my mind." But now when God himself came to him, he understood for the first time in his life what kind of a person God really is. Previously he had known only the God of the pharisees, of the religionists. He had never made the acquaintance of God until Christ came and whispered in his ear, in frank affection, "Zacchaeus, I am very fond of you; you are a money-worshiper, but you belong to me; you are my son, if you would only believe it. You are a godless kind of man and you have done some evil things, but greater than your evil or your godlessness are my love and mercy. In spite of yourself, I say to you, You are mine. I created you for myself and I hold you fast. I cannot help being fond of you. This impossible, unbelievable fact, *believe.*"

Is Grace Dangerous?

Is it not dangerous, is it not positively frivolous, to talk in such a vein? Will it not tend to undermine all serious morality? Is not this "Pauline doctrine of grace"—that all men are equally sinful, that mere moral exertion is fruitless, and that everything depends on one's faith in God's grace—is not this doctrine to the last degree paralyzing to morals, a poisonous opium that saps all moral energy? Our story gives us the answer, the only possible answer. When a man really hears the gospel of divine grace; when a man gets an insight into his own moral bankruptcy, makes confession, knows that he can live on nothing save divine forgiveness, and receives forgiveness as a gift given unconditionally; when he hears and believes God's words, You are mine: I have loved you from the beginning: I have called you by name: nothing shall be able to separate you from my love, which now meets you in Jesus Christ—when a man really hears this, why should it be morally dangerous for him? Can it paralyze moral energy for a man to become really honest as to his own condition, to meet God, and by him to be given a command? Is there, as a matter of fact, anything which counteracts evil so powerfully as the consciousness, I belong to God?

When one comes to that consciousness, something happens that must happen: something breaks in from elsewhere: a new something comes into being. Under the warmth of God's sunshine the hard money-heart of a man melts, the old incrustation gives way, and life can come into being as on the day of creation. Let a man cry out of the depths unto God, and power is given him to rise up; he becomes free; a release is effected; old fetters fall away; bonds that could not be broken burst apart. The joy of belonging to God robs money of its glamor. The spell passes. Without a previous word the man who has lived for money comes to Jesus and announces, The half of my goods I hereby give to the poor, and if I have taken anything from any man by false accusation, I will restore him fourfold.

Divine Word of Forgiveness

The man is made conscious of that point within him where he has been most in opposition to God, where the world has bound him closest to itself; and now, in the knowledge of belonging to God, this bond is sundered. The experience does not come like an event in nature, like something that simply happens to one. To be sure, it happens to him, but it happens in such a way that he himself conceives the desires, he himself makes the decision, and he himself actually rises to do a deed which must still have been to him not a little distasteful.

It is in this way that faith, which is the divine word of forgiveness in a man's heart, does its work. To whom much is forgiven, the same loveth much. And who loveth much, the same hath a mighty will, and a free one. The man whose heart God stirs with the assurance, You are mine—the man whom God meets in person—cannot remain as he was: in him something new has begun, something really new. The moral consciousness, the mere sense of duty, the stern endeavor to be a decent man, gives the self a quality of rigidness, and tends to result in pride, in a dangerous self-righteousness. Pride is highly esteemed in many quarters, it is true, but it is none the less in its very nature part of the old existence, part of the world: it is a refined form of self-assertion, of the desire to thrust oneself ahead of one's brother man, of the spirit that works evil. The new life which is given, out of the charity of God, to the penniless, though at first it may seem hopelessly insignificant and weak, is in its very nature full of promise. It has in it a new quality of escape. It wells up as a spring of responsive love. It is not pumped up by means of the moral law. There is in it a shout of deliverance; there is in it gratitude for the unspeakable gift; it

comes out of an overflow—out of the overflowing heart of him for whom the Lord hath done great things. And its distinctive feature is: no distinctions any more. No more drawing of lines between ourselves and the godless, for now we know we belong to the rest of the world, and that it all belongs to God. That is the new spirit.

"This day is salvation come to this house": so the Lord signalizes this coming of the new reality to the money-hardened Zacchaeus. We might translate: This day something has happened which comes from the eternal and leads to the eternal. But let us note how Jesus connects the experience with the life of the world: "He also is a son of Abraham." Jesus makes this simple event part of the whole great plan of God in history which begins with Abraham, the history of divine promise and revelation, the history of how God himself comes to man. As part of that plan, he himself, the son of God, has come to the lost world, to save it. There is a divine motive in the event, and to Zacchaeus is now brought the joy of participation: "You belong in this plan of God in history: upon you hath his light shined: and what you have just decided is a reflection of that light." Understand well that the first need is for the light: from the light one gets the reflection, and not from the reflection, the light. God's act calls yours into being! not yours —God's.

This, my friends, is our hope, when we ask ourselves if things must always continue as they are. Because God is, things may and must be changed. Let us not depend on ourselves: he it is who makes all things new. He it is who will make new even you and me. And the beginning of this process of being made new is just his coming to us in the word of the gospel. Will we allow that gospel entrance into our hearts? Will we be willing to be unclothed, to be made naked, in order to be clothed upon by him? Will we in true contrition give our faith and acceptance to this word of promise? This is the hope for these times. When this happens, something new under the sun happens; but nothing happens otherwise. Something then changes in the direction of our longing: something is then loosed from the toils of the spirit of the world, the spirit of might, the spirit of mammon. Let us therefore lift up our hearts and pray to God ever more and more powerfully to speak to us—to the end that something may really *happen*.

Are Baptist Churches Christian Churches?

By Charles T. Holman

IN A BAPTIST PUBLICATION which comes to my desk I find the following gleeful comment, "The editorial called 'Is the Episcopal Church a Christian Church?' in The Christian Century of January 1, is worth a ten years' subscription to the paper." I do not know, but am ready to hazard the guess, that the writer of that sentence failed to see that the same question raised with regard to the Episcopal church might be raised with regard to many Baptist churches, and for fundamentally the same reason. How many Baptist churches are ready to receive into full fellowship all those whom Christ receives into his full fellowship? It is one thing to feel a certain none-too-Christian gratification when a searching question brings discomfiture to one's neighbor; it is quite another to inquire if the same question has any application nearer home.

The great majority of Baptist churches refuse to receive into full fellowship persons who have not been baptized by immersion. But they can scarcely claim, in view of the plainly observable facts, that Christ sets the same limit to his fellowship. Precisely the same argument can be advanced for the abandonment of this requirement as that which Paul advanced for the abandonment of the requirement of circumcision. Read the epistle to the Galatians. The Judaizers were demanding that all who believed in Christ should receive circumcision in order that they might become heirs of the promise made to Abraham and his seed. But the Galatians, and other Gentiles, under Paul's teaching, had manifestly been received by Christ without circumcision. They had received the Spirit, not by the works of the law but by the hearing of faith. Their lives bore the fruits of the Spirit, which Paul describes as "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control." They were unquestionably Christ's. And if Christ's, then Abraham's seed, and heirs according to promise. Circumcision or uncircumcision availed nothing. No one had any right to deny them complete status as members of the Christian community. And this gospel, Paul insisted, he received through revelation of Jesus Christ.

Baptists More Exclusive Than Christ

Certainly the same argument can be advanced by Baptist churches which admit into full fellowship persons who have not been immersed. Although I am a Baptist, and believe wholeheartedly in baptism by immersion upon profession of faith, I confess that I cannot tell by the way folks act whether or not they have been scripturally baptized. I see pedobaptists

and unimmersed persons manifesting the same gifts of the Spirit as immersed persons. Evidently they have been received by Christ. I do not see how they can be denied full fellowship in a Christian church. Some of my friends, I know, will reply that of course they would not deny such persons membership in a Christian church; but they would refuse them membership in a Baptist church. Which is precisely the point of my argument. In that respect they are more exclusive than Christ. And a church which erects barriers to fellowship which Christ does not erect is somewhat less than a completely Christian church. Manifest acceptance by Christ is, as the apostle argued, a sufficient basis for according full fellowship to any believer; and the church, no matter of what denomination, which refuses to accord such recognition to one whom Christ has received is, at that point, unchristian.

The Case for Immersion

To a good many people the position which I am here taking will seem utterly incomprehensible. It will seem anomalous that a man should call himself a Baptist and yet argue that immersion should not be made a condition of membership in Baptist churches.

Let me say this: I have no doubt whatever that baptism in the apostolic church was baptism by immersion upon profession of faith; and that in all probability all those who entered that fellowship were so baptized. Further, I find myself entirely in agreement with the position taken by the Anabaptists and the early Baptists when, on account of the magical views which had developed with regard to the efficacy of the sacrament, they rejected infant baptism and insisted upon the baptism of believers only. They sought a regenerate church membership. If I had been there, and had had the nerve, I think I should have been with them.

Of course, as any one who has read church history knows, they did not all practice immersion; and it is by no means certain that they regarded baptism as a door of entrance to the church. It was, rather, a public profession of faith in Christ and of union with him. And, again, baptism of the believer by immersion is a powerful symbol of the spiritual experience it typifies. Paul lays tremendous stress upon this value of the ceremony. These seem to me to be sufficient reasons for continuing the practice today. At any rate, I have never felt free, in good conscience, to adopt any other practice. I was brought up in a church which taught me that "in my baptism (as an infant) . . . I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven." If the words mean anything, they mean that, by the sprinkling of water, a magical change was effected. And I don't believe it. I think it is very dangerous teaching. So I prefer to continue the practice of believer's baptism, and in the form which dates back to the beginnings of Christian history.

But that is a very different matter from the rigid insistence that all must be baptized by immersion as a condition of membership in the church. This belief, undoubtedly, grew out of a view of scripture which is no longer tenable; namely, that it contains the direct commands of God as to the doctrines that are to be believed and the ecclesiastical practices that are to be maintained. And it was further assumed that the scriptures taught what Baptist churches practiced. I used to preach that any Christian remaining unbaptized (by immersion, of course) was living in disobedience; and disobedience was sin! But now the conception of scripture that justifies such preaching is gone; and the grotesque notion of God, jealously watching to see that his detailed directions for the performance of religious rites are meticulously carried out, is gone also. Good pragmatic reasons can be offered for the continued use of ancient and significant symbols and ceremonies, but they are no longer invested with the older sort of authority.

However, even if the older authoritative view of scripture be held, it still is possible to challenge anyone to find any command of Christ, express or implied, or any clear statement in the New Testament, that baptism is to be administered before admission is granted to the fellowship of the church. It simply is not there. Certainly the New Testament church baptized its converts by immersion; but that such baptism was required as a condition of church membership, in any such sense as is the case in most present day American Baptist churches, is nowhere indicated. And, historically, Baptist churches have by no means uniformly demanded such baptism as a condition of membership.

Unchristian Condition of Membership

All of this, however, is more or less beside the point. What I am urging is that the rigid establishment of a ceremonial requirement for membership in a church, however beautifully symbolic or with however rich a heritage of tradition it comes, is the establishment of a condition which Christ himself does not respect, and is consequently unchristian. Who does not deplore the tragic divisions in the body of Christ? Down through the centuries we hear the haunting echo of the prayer our Master offered on the very eve of his death, "that they may all be one, as we are one." Is it not then our responsibility to break down divisions, to heal gaps, to express that oneness with Christ and our brethren which certainly was his deep desire? "Master," said John at one time, "we saw one casting out devils in thy name and he followeth us not; and we forbade him." But Jesus said, "Forbid him not . . . for he that is not against us is on our part." It surely will better become us, as disciples of him who spoke these words, to find ways of cooperating with all loyal servants of Christ than to find ways of excluding them from our fellowship. After all, as has already been said, in the matter of the real marks of a Christian—devotion to God, love for the brethren, the possession of the spirit of Christ, will-

ingness to render unselfish service—there is no difference between immersed and unimmersed persons. And who will deny that we are all alike members of "the church, which is his body, the fulness of him that filleth all in all!" We may well seriously question any definition of the church, local or universal, which will make it narrower, more exclusive, more restricted in membership, less catholic, than that church which is his body. Our best hope, and our most Christian aspiration is that we should approximate in our organized fellowship that sacred organism which is the body of our Lord. If someone should say, "Well, that can't be a Baptist church, at least as I define it," I can only reply, "All right; if it comes to a choice between a higher and a lower loyalty, we must choose the higher." For my part, I believe that Baptists can have such churches and be thoroughly Baptistic. At any rate, I am sure that such churches will be Christian churches.

Wanted: A New Conception of Lent

By Herbert Winston Hansen

UNTIL very recent years, in fact well within the memory of even some of the youngest of us, only the highly ritualistic and liturgical churches paid any attention to Lent. Puritanism, using the term in its broadest sense to denote the movement of revolt against the corruption worked by identifying religion with form and liturgy, was the fecund mother of many religious children: Baptists, Methodists, Congregationalists, Unitarians, and what not. Thirty years ago in these groups the observance of Lent was ridiculed or ignored, practically no attention was paid to Holy week, and even Easter Sunday was not made much of. The keeping of feasts and fasts and special seasons had been among the things against which Puritanism had rebelled.

But now the pendulum is swinging back, and along with our increased use of ritual and the building of architecturally beautiful churches great emphasis is being placed upon the observance of Lent. The danger in this tendency is that for so many the recognition of Lent shall become just another conventional thing to do, and for most of us religion consists altogether too much in the doing of conventional things. Jesus had very little time for being conventional and in his own personal religious life was most unconventional. He knew all about the dangers of fasting and praying and being conventionally religious. He knew all about how easy it is to make the little petty sacrifices, the tithing of anise and cummin to salve one's conscience, while the weighty things are neglected. He knew that formalism and petty abstinence never made a great soul and never will. He clung to his faith that great souls are made by the unconventional doing of great things. He had no use for dividing lines between days or seasons, segregating them into secular and sacred. In English history Lent even became an economic buttress for the fishing industry, and so institutionalized religion tended to become a cheap and tawdry sort of spoils system, as well as a thing of empty form.

Abuse of Lent

It was against this abuse of Lent that the Puritans launched their bitter revolt. But there is always a danger in bitter revolt. We all like to make our rebellions as vigorous as we can. It might be that if the free churches could build up a conception of Lent that is wholesome they would find a point of affinity with the more liturgical churches which would tend somewhat to obliterate the divisive cleavage.

Interestingly enough, the word Lent, both in its Old English and German derivatives, means Spring, and refers to the lengthening of the days at this season of the year. Surely there is something beautiful in this. There is in it a wealth of suggestion whereby a wholesome conception of the period can be built up. Most of us who were brought up in revolt against Lent thought of it as a dark, dreary, negative season. It began with "Ash Wednesday." Can anyone find any life and color in ashes? It ought to be possible, if we concern ourselves with the positive things that Lent inherently stood for, to construct a conception of Lent based not on the idea of contraction but of expansion, not on dreariness but on joy, not on death but on the surging and pulsing of new life which Spring symbolizes. What can such a conception do as an interpreter of Lent which for centuries has concerned itself with fasting, the absolution of penitents, preparation for baptism, and retreat and recollection?

Perhaps even fasting has a place in a genuine spiritual conception of religion. Call it dieting if you want to. No one will object. Be sure of this, more people are fasting today than ever before in any period of the world's history, but with this difference: it is not done for form or for the sake of negation, but for the object of securing a more abundant life. It is done for the sake of strong bodies, clear minds, and healthy souls.

Periods of Detachment

It is difficult for us moderns to take time for retreat and meditation. But the reasonableness of periods of detachment will appear as we see the life of the spirit and of the mind drying up under the hot blasts of modern life. Jesus knew the value of prolonged periods of leisure and quietness as a preparation for strenuous living. His temptation experience was a retreat. All through his ministry he spent days with a few friends in the woods and beside the lake, and nights alone with his soul and God. Great purposes and noble deeds can only form themselves if we have

time and quiet to cleave them out as Jesus hewed out the purpose of his life from the complex of purposes which coursed through his soul. Lent could be made a special season for the reading of some really great books, the hearing of noble music, the seeing of great plays, and many other activities consciously designed to bring enrichment and ennoblement to our lives.

As for a period of penitence the identification of Lent with the fact of Spring and the starting of new life would deliver it from any unwholesome introspection. The natural attitude would be the direct antithesis of that which is commonly associated with such periods. The emphasis would be on the positive rather than the negative, on the joy of a new and more abundant life rather than upon the death and dreariness and futility of the past and all its mistakes.

As a period of preparation for uniting with the church there is no season of the year so rich with appropriate and suggestive symbolism as the Springtime. Spring stretches out her saving hand to children who know no sin as well as to those of maturer years who desire to make a new start in life. Pulsing new life is manifesting itself everywhere in nature. Religion, too, may offer new life to men who, whatever else they are, are true children of nature and sensitive to her moods and processes.

Such a rebuilding of our conception of Lent might have in it a very definite place for giving the season a social significance. The whirl of sophisticated, conventional social activity ceases in deference to the ancient custom. But man is still a social being even in Lent. Mid-Lent or the fourth Sunday in Lent has long been known in the British Isles as "Mothering Sunday." On that day in many places it is still the custom for girls in service to be allowed a holiday to visit their parents. The girls take as a present a cake which is really a rich plum pudding. Here is an idea for our sophisticated age! Make Lent a time for the less artificial and public type of social intercourse. Make it a time for getting back to our firesides and children, rebuilding the fabric of the home life and strengthening the ties with our more intimate friends. Make it a time for the study of social and economic conditions which make possible our slums, of those conditions which are disrupting our family life and undermining our civilization.

These are only intended as suggestions by which the churches might build up an observance of Lent that would mean something for our modern world, that would express our vital conception of religion with all its freedom, its positiveness, its love of humanity and its need of simplicity. Such an observance would draw upon a sound mysticism and avoid both fanaticism on the one hand, and the negativism of a religion of authority on the other. The religion of the spirit has nothing to fear and everything to gain by utilizing the mood of the Springtime when nature seems to gather up her resources of power and beauty for a fresh disclosure of the glory of God.

BOOKS

An English Critic of Christian Science

OUR NEW RELIGION: AN EXAMINATION OF CHRISTIAN SCIENCE. *By H. A. L. Fisher. Jonathan Cape & Harrison Smith,* $2.50.

IF Scribners had to face the threat of reprisals and what Gandhi would call a policy of "non-violent non-cooperation" from the Christian Scientists for publishing Mr. Dakin's life of Mrs. Eddy, what will happen to Messrs. Jonathan Cape and Harrison Smith as the penalty for their temerity in publishing Mr. Fisher's critical examination of Christian Science itself? Mr. Fisher's critique, however, is motivated as little by animosity against the new system of healing and salvation as was Mr. Dakin's. His work will perhaps provoke less resentment because it deals more definitely with Christian Science and less extensively and embarrassingly with the career and personality of its founder, for devotees are often less sensitive to criticisms of their creed than to disrespectful treatment of their priests and prophets.

Mr. Fisher's treatment falls into three divisions: the prophetess, the creed, and the church. His portrait of the prophetess is, on the whole, less disrespectful than Mr. Dakin's. He credits her, for the most part, with good faith, and a sincere religious sentiment—"a commonplace but quite genuine vein of gushing sentiment about religion and the ocean and the sunset and the cuckoo." Her repudiation of Dr. Quimby was the result of a curious self-deception. If, at the time of her marriage to Mr. Eddy in 1877, "the marriage license describes the bride as younger by sixteen years than her true age"—well, maybe the gallant bridegroom is responsible for that minor error in chronology. But "gushing sentiment" was not her most conspicuous characteristic, nor the one that made her the autocratic head of an organization which, whatever may be its validity as a religion, is certainly a going and prosperous concern. "The image of a saintly healer, gentle, compassionate, penetrated with mystical devotion, thinking always of others, never of herself, is as far from reality as are the photographs which give to Mrs. Eddy the appearance of a finished lady of society." Vigor, shrewdness, irritability and ill temper were also among her qualities. She was a woman who believed in herself and her mission, and who ruthlessly used her great powers of business organization to build a successful enterprise and to keep her own position at the head of it. When attacks came from without, her motto was—as she instructed her secretary, Mr. Dickey—"Never admit anything which may weigh against ourselves."

In the second part of his book, Mr. Fisher examines "Science and Health," considers those aspects of its teaching which are the common property of evangelical Christianity, those which are common to all systems of faith cure or mind cure, and those which are distinctive, and exhibits the shallowness of the form of idealistic philosophy which endeavors to get rid of the undesirable aspects of experience by denying the reality of matter. As to the church, centralization of control and finan-

cial strength are its notable characteristics. "The Christian Science corporation is as little likely to founder as the Standard Oil trust. It commands vast material resources; it directs influential newspapers; it possesses a monopoly of the sale and distribution of the church literature; it appoints and dismisses the lecturers and readers. The vested interests of the new religion, considerable in England, are vast in the United States, where many people now regard it as likely to furnish in future years the only serious competitor to the Roman Catholic religion. . . . No corporation, no trust, no church has gone down into the market of the common mind with wares more attractive or more profusely commended. Few commercial companies pushing a remedy, pure or adulterated, are more lavishly provided with funds. So long as business is business, the corporation in Boston which governs these affairs will not relax its hold."

Thousands of persons in the United States are, as the phrase goes, "studying Christian Science." They owe it to themselves to give Mr. Fisher's book a place in the curriculum.

WINFRED ERNEST GARRISON.

Books in Brief

The Tercentenary Year, Reformed (Dutch) Church in America, edited by Edgar Franklin Romig. Published by the General Synod of the Reformed Church in America. The three hundredth anniversary of the founding of the first church in what was then New Netherlands and is now New York, was celebrated in the summer of 1928. This monumental volume preserves in full the record of the celebration of this notable event, gives in brief the story of the beginning, and clearly indicates the high place which this group has held among the religious forces of America and now holds in the esteem of other communions.

Fighters for Freedom, by Austen Kennedy de Blois. Judson Press, $1.50. Studies of the lives and services of seventeen protagonists of liberty in church, state and society, beginning with Arnold of Brescia. Well adapted to use in study groups, especially in Baptist churches—and any others that do not mind the occasional implication that love of liberty is the special and distinguishing mark of Baptists.

CORRESPONDENCE

Exploiting Religious Gullibility

EDITOR THE CHRISTIAN CENTURY:

SIR: Scarcely a week passes that does not bring me a letter or a caller asking about the genuineness of such books as "The Crucifixion" by an Eye-witness, the "Unknown Life of Jesus Christ" by Notovitch, or some similarly fictitious work foisted on an innocent public by unscrupulous promoters. Most of these marauders have a familiar mien. Periodically they come forth from their lair, sometimes clad in new sheepskins, but they are always the same old wolves.

My attention was first called to one of these documents some twenty years ago when writing my book, "The Historicity of Jesus." A casual acquaintance, learning of my interest in the subject, offered me the loan of one of his treasures. It purported to be an account written seven years after the event by an eye-witness of the crucifixion, who sent it to the Essene brotherhood in Alexandria, and it was now translated for the first time from a Latin manuscript. This rendering was brought out in Chicago and dated 1907. The location and possessor of the Latin manuscript were a deep secret which the anonymous translator had pledged himself not to divulge. Only last week I was again shown this same document by a minister in Chicago who informed me that many people in his neighborhood were taking it rather seriously.

It is an old hoax. The most ancient copy that has fallen under my eye was a German version, already in a fifth edition, that was published in Leipzig in 1849, and prefaced by the same legend regarding its origin. But in Germany it was accompanied by a companion fiction, narrating in similar fashion the actual events of Jesus' birth and youth, which its American sponsor apparently ignored. The deception was put into German circulation again in 1906, published at Oranienburg bei Berlin, and bore the elaborate title, "Who Was Jesus? Authentic Information from a Contemporary of Jesus about His Birth, Youth, Life and Manner of His Death, as Well as about the Mother of the Nazarene. From an Old Manuscript Discovered at Alexandria." Perhaps I may add that the original motif was an attempt to show that Jesus had been a member of the sect of the Essenes, from whom he had acquired his wisdom and had learned the magical skill by which he performed his miracles. Apparently the ultimate source of the fiction is a late 18th century exposition by Karl Bahrdt, a rationalist, who wrote eleven volumes of romance to explain the "plans and aims" of Jesus as a member of the Essene society.

Notovitch's work is of much later date, but is motivated by a relatively old tendency to seek in India the sources of Jesus' wisdom. But Notovitch's hoax is unusually bold, though not entirely original. The story of his trip to the Tibetan monastery of Himis, where monks translated for him an old manuscript of the life of Issa (Jesus), has fooled hosts of people in France, Germany, England and America. The book first appeared in French in the late eighties of the last century, and had run through three editions by 1894, when it was published also in Germany. In London, New York, and Chicago it has been printed in English and marketed as a bona fide work, off and on ever since 1890. It received short shrift at the hands of Sanskrit scholars, who easily demonstrated the imposture; but Weber of the Prussian academy and Max Mueller of Oxford are unknown names to the general public on whose credulity these adventurers batten.

University of Chicago. SHIRLEY JACKSON CASE.

Christianity's True Mission

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read with the greatest interest Mr. Eakin's fine article, "Is a 'Tolerant' Christianity Possible?" He aims straight at the central issue which the church as an institution faces today. The issue as he accurately points out affects not only the specific question of Jewish-Christian relations, but notably the foreign missionary field where other religions have long existed, and also the conduct of the ministry in our own land.

It may be suggestive to my brother ministers to state briefly the basis on which, as one pastor of a church, I find the highest satisfaction in doing my work. To my mind the great contribution of the Christian church to the welfare and happiness of men does not lie in its forms and usages, nor even primarily in a theology—though I do consider the latter especially an important secondary contribution to those who are competent to receive it; the great contribution of the Christian church consists in keeping steadily before men the personality of Jesus. In saying this I think that most of us will at once feel that we have assuredly failed to make this central in our work. We have not believed strongly enough in the self-authenticating nature of Jesus' life and teaching and personality. We have sought to

bolster up his natural appeal to men by various doctrines concerning an infallible book, or church, or creed. We fail to realize that all religions are eclectic—Christianity as well as Judaism, Mohammedanism, etc. There can be no one-true-religion in the institutional sense. If Christians would cease proselytizing, in the narrow sense, and concentrate their efforts on offering to the living experience of men the illimitable personality of Jesus, yielding to every man the right to receive him for himself, many of our troubles would disappear and we should be much more effective and cheerful disciples of him over whom no group of men is competent to hold a monopoly—even if it were possible to do so. This does not mean that one must necessarily condemn certain exclusive emphases of times past, but it does imply that the day for exclusiveness has gone. In the phrase which Prof. D. J. Fleming is so consistently using in his missionary writing, we must "share" our faith with all men.

What will be the outcome of such a procedure? I haven't the remotest idea—in terms of established human institutions. But I am confident that in terms of human salvation, present and future, the outcome will be a new life for the world.

And why not let Jesus make his own impress on each man, even if we cannot foresee what the outcome will be? Surely we who call ourselves his disciples ought not to be fearful of the result. For that would be to confess that we believe more in ourselves than in him, which is indeed the depth of absurdity. Christianity, except as it centers in the historical example and the living and enabling spirit of Jesus freely offered to all men, is merely a source of delay to the brotherhood of men. For the crucial need of our day is not further advance in church statistics, but an increasing number of those who in all places in the world will live their lives in the imitation of Christ.

Washington, Conn. TERTIUS VAN DYKE.

Endorsing New Anti-Saloon League Policy

EDITOR THE CHRISTIAN CENTURY:

SIR: I write this letter more especially to commend your editorial, "The Anti-Saloon League Sees the Light." Of course, there is no argument about the matter involved. The state leagues, under varying conditions, get into ruts and make blunders like all other human institutions. The thing that I am gratified about is, as you indicate, we are returning to "sound doctrine." We are learning from experience. We are making progress. We are becoming more and more "the instrument through which the moral idealism of the churches can find effective expression." I heartily agree that no longer can we support men because they meet the single test that they are "dry." The curse of this country in this day of highly socialized conditions, is that we have so many public servants who are "notoriously deficient in social mindedness."

Raleigh, N. C. C. A. UPCHURCH,
Supt. Anti-Saloon League.

Protestants and Episcopacy

EDITOR THE CHRISTIAN CENTURY:

SIR: It is amazing how the Episcopal opponents of your editorial on the Bishop Manning affair missed your point. I would hazard the guess it is because they are so saturated with the high church bias that they are unable to appraise themselves from an impartial, external point of view. Surely your strictures had no tone of papal infallibility about them. They read like the candid, friendly comment of one who was guided merely by an instinct for ordinary consistency and justice. Gandhi, Tagore, a thoughtful newcomer to our planet would probably pass exactly the same judgment.

Two facts are noteworthy:

(1) Not one letter dealt with Bishop Manning's picking and choosing which articles of canon law he will enforce. What do your critics say to his permitting the forbidden practice of reserving the sacrament for purposes of worship? Nothing! There is nothing they can say. By his non-enforcement of one article of canon law, he gives away his whole case for having to insist on the enforcement of another.

(2) When will Episcopalians realize that their contribution to the Christianity of the future is not the historic episcopate, which your correspondents stress, but the dignity and haunting beauty of their worship? Rome at Malines and the Orthodox church at Lausanne both showed that they set no value whatever on any orders outside their own. The other Protestant churches are only amiably interested in the Anglican claim. Why then is this tenet so colossally important? Would not Christ say to all who set chief store on their being able to trace descent in direct line from St. Peter, "God is able of these stones to raise up children unto Peter"? (Mt. 3:9; John 8:39.) We Protestants will eagerly adopt episcopacy when, and only when, we see that it works better than a non-episcopal system. We will never adopt it to regularize our dealings with our blessed Lord, Jesus Christ!

Glasgow, Scotland. MARCUS A. SPENCER.

Worship and Ritual

EDITOR THE CHRISTIAN CENTURY:

SIR: The recent article by Roy Bullard Chamberlain entitled "Some Perils of the Worship Vogue" is deeply to be deplored by all who are seeking to help men realize the presence of God. Worship is not a "vogue," like long skirts or bobbed hair. It is an expression of the inextinguishable desire of the human heart for fellowship with God. "God made us for himself, and we cannot rest, nor be truly contented, until we rest in him." The first commandment is the love of God. It is only as men have the blessed experience of communion with the Father that they are made strong and compassionate to do his work. Without worship the church degenerates into a club or a forum, and the minister is in danger of becoming either a "good fellow" or a common scold.

Is it true that ministers who are eager to find God and to help their people find him habitually wear spotted vests, nurse overdeveloped egoes, and close their eyes to the social implications of the gospel? I doubt if we can generalize helpfully at this point. There are evangelists, to whom an orderly service is a sign of apostasy, who are notoriously reactionary not only theologically, but socially and economically as well. And there are men whose souls find the very peace of God in the use of the ancient liturgies, who with that peace in their hearts go forth to do valiant service for a more Christlike world.

Rochester, N. Y. LELAND B. HENRY.

EDITOR THE CHRISTIAN CENTURY:

SIR: The article by Roy Chamberlain, the devoted and respected chaplain of Dartmouth college, gives a very timely warning against the dangers of substituting beauty and ritual for sincerity and fearlessness. Undoubtedly there is danger of excess and he is right in protesting against it.

His article should not deter us from going forward with a reasoned program of greater attention to the order, dignity and beauty of our worship. We all are aware of the careless, helter-skelter attitude of too many of our church gatherings. Our freedom has been too often a cloak for sloppy work. Also when the service wholly centered in the minister, people either spoiled him with adulation or stayed away because they could not endure his personality.

As I understand the modern movement toward beauty in worship, at least in its best phases, it aims to accomplish the following objectives:

1. Beauty instead of ugliness in our church building.
2. Wide participation in music through choir and congregation, rather than entertainment of a sort by a quartet.
3. Making the cross rather than the minister the center of people's thought.

4. The development of an orderly well-conducted service with the following features:

(a) Suitable hymns chosen for their words as well as their music.

(b) Scripture read as though it was of value and not something to be hurried through as a mere preliminary to the sermon.

(c) Prayers that carry the congregation to the very presence of God, not long rambling dissertations that can hardly be seriously intended for the ear of the Almighty, nor printed prayers rattled off out of a book. Prayers can be prepared, beautiful and appropriate and at the same time truly representative of the heart-longing of the congregation.

(d) Adequate participation by children through the media of children's sermons, choirs and other parts which they will understand and feel a share in.

With the emphasis on such features, our free churches need not run to priestcraft nor to mere acceptance of the status quo. New light on problems of religious thinking can always be given consideration. I can speak with feeling for our church with the traditions of the ministry of Horace Bushnell in saying that there is not only absolute freedom theologically but such social freedom that we have welcomed to our forum speakers like Norman Thomas, Jerome Davis, Hubert Herring, Fred Libby, Roger Baldwin and a reformed former inmate of our penitentiary who was denied the right to speak in a Jewish synagogue because it was anticipated he would attack our contract labor system. Yet such a church, granting full theological and economic freedom, has constructed a little chapel open for private prayer and has voted to build a beautiful chancel in the main church auditorium. I am confident that Mr. Chamberlain will agree that our points of view are facets of the same truth which must both be considered if we would arrive at a balanced whole.

Hartford, Conn. FLETCHER D. PARKER.

Help for Russian Pacifists

EDITOR THE CHRISTIAN CENTURY:

SIR: In soviet Russia, as in other countries with compulsory military service, conscientious objectors receive scant consideration. The Russian government, unlike many others, recognizes them and provides alternative civil service for the members of religious sects historically opposed to war. They serve in what is known as the "civil battalion," doing public work. But those who refuse this civil service and those who are outside the historical anti-war sects go to prison. The followers of Tolstoy, who are not recognized as a religious sect, suffer especial hardship because their whole philosophy is not only against war but against the state as an institution. The soviet regime fights their influence in every way.

We have recently heard from Tolstoyan friends in Moscow of the hardships which these men are enduring in prison. They are in need of relief, which the Russian government permits through one agency in Moscow headed by Catharine Petchkoff, first wife of Maxim Gorki. We desire to express American sympathy with these young men who have taken a stand for conscience and against war. We therefore appeal for a fund to be sent through Madame Petchkoff to buy them clothing, food and books. In all Russian prisons—and these men serve their sentences in the regular prisons with criminals—prisoners are allowed to have their own clothes, to purchase food from the cooperative prison store to supplement the coarse diet, and to have books sent in from outside. Most of the men come from very poor peasant families in the villages. The Tolstoyan movement itself in Russia is hampered and restricted in every way by the soviet regime in its intensive drive on all religions and philosophies out of line with communism, and it is therefore not in a position to collect money for their needs.

Even if we cannot send enough to maintain any regular relief, we can make a gesture of friendship and sympathy which will have moral as well as practical value.

In making this appeal we are not contributing to any propaganda for or against the soviet regime. We are merely stating facts and pleading the cause of conscientious objectors in Russia just as we would plead their cause in any other country which imprisons men for refusal of war service. We regret that the Russian government's program of universal disarmament, which we approve, has not led this government to set the world an example in the treatment of those citizens who bravely begin with disarmament in their own lives.

Gifts and contributions for the relief of these Russian conscientious objectors may be so designated but made payable and sent to the Fellowship of Reconciliation, 383 Bible house, Astor place, New York. The fellowship has consented to act as steward for this fund.

New York City. ROGER BALDWIN,
JOHN NEVIN SAYRE,
OSWALD GARRISON VILLARD.

The Movies and Race Prejudice

EDITOR THE CHRISTIAN CENTURY:

SIR: Nothing could have been more timely nor of greater world-wide importance, domestic and foreign, than that series of articles on the movies by Prof. Eastman. I am ordering some of the pamphlets which I can place to good advantage. I am afraid the note about Harold Lloyd will have to be revised. It is possible that at the writing of that note Prof. Eastman had not seen his last picture: "Welcome Danger." His previous pictures had been without serious objection, so I went to this one hopefully. I had to advise a friend next day not to take her two boys to it, for I felt it would create in them more race prejudice in regard to the Chinese than she could root out in many years. I don't wonder that the picture, reaching Shanghai, has caused the Chinese to rise up in wrath against it.

One wonders if the evil is not even larger than we know. A few years ago I saw in the capital of Shantung province, Tsi-nan Fu, some of the worst pictures of crime I ever saw—American crime. In China they can carry mats and bamboo poles with them anywhere and easily put up mat-sheds holding hundreds of people. The mat-shed where I saw this picture in Shantung could hold several hundred people, and could be put up and taken down like a circus-tent. I suppose no one knows how many of these are going all over China all the time, undoing the fine work of the missionaries in building up friendly relations faster than the constructive work is accomplished.

As so often, The Christian Century again has been able to bring to the attention of the American people a great national and international problem of first importance. Strength to your pen!

Hartford Seminary, H. W. LUCE.
Hartford, Conn.

A Voice from Scotland

EDITOR THE CHRISTIAN CENTURY:

SIR: We have been following the articles on the movies with interest. We were sure you wouldn't fail to handle the matter you did in article 3 ["Ambassadors of Ill Will"]. But really it wasn't "hot" enough. We have been so disgusted and ashamed of the types of American movies we have found scattered throughout Europe, we could have screamed with righteous indignation. On one of our trips we came across (one of thousands) an Arab officer in Transjordania who had derived his only conception of American women from the movies. Naturally, when he at last did meet some decent American women, he hardly knew how to act. Needless to say, the situation was an embarrassing one for us. And here in Edinburgh, when the dance was turned into a bedroom scene, we walked out—the tragedy being in the hundreds of Scottish young people in the theater, exclaiming, "So that's how they are in the United States."

(Mrs.) MARY HARTMAN JENNINGS.

Edinburgh, Scotland.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Death of Bishop C. L. Slattery

As a result of an acute heart attack, following a four days' illness, Bishop Charles Lewis Slattery, of the Episcopal diocese of Massachusetts, died at his home in Boston, on March 12, at the age of 62. After a long rectorate at Grace Episcopal church, New York, Dr. Slattery was called to become bishop coadjutor of Massachusetts in 1922 to aid Bishop William Lawrence. When Bishop Lawrence retired, in 1927, Bishop Slattery succeeded him. Dr. Slattery was graduated from Harvard university in 1891 and from the Episcopal theological school at Cambridge in 1894. The degree of doctor of divinity was conferred upon him by the latter institution in 1907. From 1894 to 1896 he was master at Groton school and pastor of St. Andrew's church at Ayer. In 1896 he was elected dean of the Cathedral of Our Most Merciful Savior at Faribault, Minn. In 1907 he was made rector of Christ church, Springfield, where he remained until 1910. He then accepted a call to Grace church, New York. Bishop Slattery was the author of numerous books.

Seek Funds for Interracial Cooperation

The success that has attended the pioneer efforts of the Commission on interracial cooperation, with headquarters at Atlanta, has led to a movement to secure a "stabilization fund" for the next 10 years, in order to assure its continued productive activity. Toward the total fund of $1,360,000 which is being sought for the 10-year period, the Laura Spelman Rockefeller memorial and the Rosenwald fund have contributed $500,000, leaving $860,000 still to be secured. The committee which is undertaking to secure this amount has Dr. Robert R. Moton, principal of Tuskegee institute, as its chairman, and George Foster Peabody as its treasurer.

Religion on the Radio

During 1929, 70 stations associated with the National broadcasting company were utilized in the presentation of 531 religious programs under representative Protestant sponsorship. In these 268 preachers had part, representing 20 denominations, 49 cities and 15 states.

Religious and Medical Leaders to Establish Church Clinic

The New York papers announce the early establishment in that city of a demonstration center where the clergy and medical profession will join forces in the scientific and religious treatment of the sick. The work is to be carried on under the joint auspices of the Academy of Medicine and the Federal council of churches. It has not been decided where this center will be established, but Grace church has been mentioned as a possible headquarters. A study is proposed, not only of the specific treatment of disease by spiritual means, but of the therapeutic values of the various forms of worship—liturgy and hymnody, private devotions, religious symbols, etc. The medical work will be in charge of psychiatrists who have done special work in the field of faith-healing. The experiment will be conducted in a "highly scientific and conservative fashion." The members of the special committee of the department of research and education of the Federal council delegated to the faith-healing study are Dr. John H. Lathrop, Dr. Howard Chandler Robbins, Dr. William Adams Brown, Dr. Ralph W. Sockman, Dr. W. Russell Bowie, Mrs. John Sherman Hoyt and Dr. S. M. Cavert.

British Table Talk

London, March 3.

ON Saturday through the quiet streets of London a long and impressive company marched with banners and crosses from the City temple, which is in Holborn, to Westminster abbey. It was a remarkable procession. In it the clergy and ministers of all the churches—Christians of all schools; right, left and center; Catholic in their sympathies or Protestant; old and young, particularly the young, marched together. What had brought them to the City temple that bright Saturday afternoon? It was to pray for peace, and in particular for the naval conference, that they had come. First they prayed in the great free church, and listened to an address from the bishop of Winchester; then they marched to the abbey and again united their prayers for peace; for two minutes they kept silence in the midst of the service in the abbey.

Prayer for the Naval Conference

* * *

Prayer for Russian Churches

An appeal has been made for united prayer on behalf of Russian Christians to be made in all churches on March 16. Those who support the appeal are careful to make it clear that there is no political significance in the observance of that day. There is a widespread hesitation to accept at their face value the stories of martyrdom in Russia; but it is plain that the soviet government, by methods of coercion or education or publicity, is determined to reduce the power of the church and to lead the Russian people away from its old devotion to the orthodox faith. And there will be enough for which to pray, if it is remembered how much it would mean of loss and peril to the world, should Russia become definitely an atheistic nation. The decision has been made that the special prayers appointed for that day shall not be offered in churches attended by the army and navy. Much indignation has been expressed at this action, but Mr. J. H. Rushbrooke of the Baptist World alliance says the right word upon this matter in a letter to the Times: "Prayer, to be worthy of the name, should express the spontaneous feeling of the worshipers. In the churches participation is voluntary. At parade services attendance is compulsory. It would be paradoxical if prayer for religious freedom were prescribed by authority at such services. On religious grounds, therefore, it would be right to avoid the introduction, by formal request or command, of an unusual element. Moreover, the opening for propagandist representation, in view of the association with the army and navy, is obvious."

* * *

D. H. Lawrence

The death of Lawrence at the age of 43 is a tragedy; his life throughout was tragic. To the greater number of newspaper readers he will be known as a man some of whose later books were not allowed to be published in this country and whose pictures were condemned for obscenity. To them he will be no more than a man of talent who for some hidden reason came to imitate the conduct of small boys scribbling obscene words on walls. But that would not be a true or just verdict. Lawrence was a rebel from his youth. His father was a miner in Nottinghamshire, and the boy belonged, I think, in his early days, to the Sunday school of a Congregational church; something of that background may be recovered from his stories. He fought his way to the rank of a day school teacher. While still in his early twenties he began to write and to enter upon a fierce conflict which was only to be ended by death. Poor, stricken down already by disease, for some time unrecognized, he fought on; his was a rebel nature which would not accept the conventional pieties or ethical ideals. He came to believe that, through the influence of Christianity and other movements, man had cut himself away from his primitive and instinctive life. Europe had to begin all over again. The conventional ethical teaching about sex roused him more and more to fury. He thought it pure hypocrisy, and in his wrath against it he deliberately set himself to assert the organic unity of life by a treatment of sex which was to other men brutally obscene. It was part of his revolt against the wrongness of modern civilization. His friend and admirer, Mr. Middleton Murry, declares that Lawrence never "squarely faced Christianity or its founder," because he was instinctively aware that the attempt to decide about Jesus would be truly perturbing to himself.

* * *

Capitaine Bach Visits England

Capitaine Bach, an Alsatian officer in the French army, founder of the "Knights of Peace," has been in this country. In the New Chronicle there is an account from his own lips of the remarkable adventure in good will upon which he has entered.

(*Continued on page* 408)

« For Lent »

His Glorious Body
by Robert Norwood
Rector of St. Bartholomew's Church in the City of New York
Immortality and the survival after death are the dominant theme of these informal talks in which the author discusses the doubts, fears, and hopes that must have presented themselves at times to every thinking man. $2.00

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The Master: A Life of Jesus Christ
by Walter Russell Bowie
Rector of Grace Church, New York; author of "The Inescapable Christ," etc.
"The book for which both modern scholarship and vital religion have alike and together been waiting."—CHARLES W. GILKEY, *Dean of the University of Chicago Chapel.*

Beliefs That Matter
by William Adams Brown, D.D., Ph.D.
"This book . . . will be of inestimable worth to men and women who . . . worship God with the mind as well as the heart."—*The Outlook.* $2.75

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by Arthur John Gossip
"A volume of sermons which seem to touch the inner parts of life, . . . flames of fire which reach deep into the needs of men."—*American Church Sunday School Magazine.* $2.50

The Reconstruction of Belief
by the Rt. Rev. Charles Gore, D.D.
formerly Bishop of Oxford
"It is the finest summary of Christian faith as confronted with modern doubt that has appeared in this country. It is a monumental work."—*Record of Christian Work.*
1018 *pages.* $2.75

The Place of Jesus Christ in Modern Christianity
by John Baillie
of Emmanuel College, Toronto University
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—*Anglican Theological Review.* $2.00

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Decreases in World Gifts To Missions

According to figures announced by the publicity bureau of the National Lutheran council, the support of world missions is shown to have declined sharply during the last fiscal year. According to this statement, last year's mission income was listed

Special Correspondence from Canada

Vancouver, B. C., March 10.

A Church That Symbolizes Unity

RECENTLY the ceremonies attending the dedication of the new Metropolitan church in Toronto have been completed. From the earlier structure, destroyed by fire two years ago the princes of the pulpit have spoken to Canadian christendom. The trustees bravely determined to rebuild in the downtown area and to supplement a house of worship with a house for institutional work. The former is noble in conception, lofty and simple in structure. Central in the chancel window is the inscription, "To the glory of God and the sacred cause of Christian unity—In Him made one." The enthroned Christ is seen blessing the world. Flanking this glorious figure are the two steps to kingship—nativity and crucifixion. Below these are the two stages in the achievement of unity: Peter being charged not to call unclean that which God has cleansed, and the heavenly throng of all peoples bowing before the enthroned Lamb of God. "Christ the king" thus finds proclamation in a modern church of Methodist traditions.

* * *

Many Fellowships Represented

At the dedication and in the succeeding public services the two branches of Methodism, British and American, enriched the pulpit. They were followed by distinguished Baptist and Anglican preachers and not least by one of our separated brethren of the Presbyterian flock which stayed outside the new fold. This is only one of several recent incidents indicating that the extreme bitterness and exclusiveness which characterized the cleavage from the United church is beginning to pass into some more satisfactory Christian expression. Nothing is more significant, however, than that this historic Methodist church should now be served by a minister of long continued Presbyterian traditions, and that under his leadership the older Methodist form of celebrating the holy communion by kneeling at the altar rail, has been restored. The regular service of the church, too, retains several elements of the historic order derived from early Methodists while yet within the Anglican fold.

* * *

Worshipful Architecture At Sherbourne Church

Only less significant than the new Metropolitan is the reconstructed Sherbourne church, where Dr. Richard Roberts continues his ministry. Here the circular seating and the spacious gallery have all been removed. No longer is the worshiper, on entering the church, confronted with choir and organ. These retire to their proper place as invisible aids to worship while the communion table finds its central place as an expression of the corporate life. To this corporate life the minister is himself subordinate, and thus the pulpit stands no longer in the center. The ministry of the word becomes coordinate with the ministry of the sacraments; the pulpit and reading desk flank the entrance to the chancel, and the officiating ministers are merged in the half veiled choir except as they emerge to render specific acts of ministry. Considering the shape of the original church this reconstruction is marvelously successful. Additional length was gained by building outside the original walls new vestibules, while the shallow depth of the chancel was adjusted by a byzantine arrangement of three arches across the rear of the chancel, thus breaking up what would otherwise have been one arched span. Similar designs and arrangements characterize nearly every new church that is being erected. Nor is this movement confined to any one communion. The Presbyterians are rendering fine service in the provision for worshiping the Lord in the beauty of holiness and Baptists find themselves no longer forbidden to do the same.

* * *

American-Canadian Changes

Universal regret is felt in Canada at the impending loss of Dr. Lynn Harold Hough. After a short two years in the American church of Montreal he has accepted a call to the chair of homiletics in Drew seminary. The opportunities of the new work would themselves explain the change, and it is no secret that a Canadian university was looking to him for its presidency. But no administrative task should be allowed to drown the prophetic voice of Dr. Hough. What then are we to think of the change? When two such men as Richard Roberts and Lynn Harold Hough experience some disappointment in the same church the failure evidently does not lie in the pulpit, and some amalgamation is probable with one of the two other United churches in the immediate vicinity. Only a few blocks away Dr. Lloyd Douglas, who came last year from California to the historic church of St. James in Montreal, is making a notable contribution to the life of the seaport city. With his thought-out philosophy of life, expressed in the form of imaginative narrative and dramatic incident, and his unconventional style, Dr. Douglas is deeply impressing a steadily growing body of people, and is not only gathering a congregation—he is building within the congregation a comradeship and a church. He represents a style of pulpit ministry hitherto more familiar to the United States than to Canada, but all who come under its influence, even those who might be expected to criticize, are impressed with the vitality and spiritual significance of the word which goes forth from St. James' pulpit.

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at $50,000,000, which was a decrease of $3,500,000 over the preceding year and $19,000,000 less than in the year 1924, which was the high water mark in foreign mission income and expenditures. The only countries increasing the amount of their contributions for this purpose were Germany, Holland, Finland, France and Switzerland. The United States and Canada showed a net decrease of approximately $3,500,000, still contributing, however, 6.24 per cent of the total amount spent. England's share was 22.7 per cent, continental Europe, 10.2 per cent, of which the Scandinavian countries contributed slightly more than half. Germany's entire income for foreign missions totaled 2.71 per cent.

Disciple Minister Succeeds E. S. Shumaker As Indiana Anti-saloon League Head

Rev. C. H. Winders, Disciple minister of Indianapolis, has been elected superintendent of the Indiana Anti-saloon league to succeed the late Rev. E. S. Shumaker.

Bishop E. L. Waldorf Is Ill At the Isthmus

A cable from Mrs. Waldorf sent from Cristobal, Isthmus of Panama, to the Methodist headquarters in New York, brought word that Bishop Waldorf, returning from his tour of South America, fell ill with typhoid fever, and was under treatment in the government hospital at Cristobal. A later cable of March 3 reported that the crisis of Bishop Waldorf's illness had been passed.

Rev. E. Tallmadge Root to Quit Massachusetts Federation Leadership

At the time of the reelection of Rev. E. Tallmadge Root, as secretary of the Massachusetts federation of churches, last November, Dr. Root announced that he desired to lay down this responsibility at the conclusion of this year's work, that he might carry out other plans while he still has health and vigor. Dr. Root has served as secretary since 1904. In a resolution passed by the executive committee of the federation, the Massachusetts leaders pay tribute to Dr. Root in these words: "Mr. Root has been so long and so intimately a part of this work that it is difficult for us to think of the federation without him. In every true sense he was its author, as he has been the chief factor in its continued and growing success. . . . With the efficiency of a wise administrator, he has ever displayed the mood of the prophet. He has manifested a painstaking industry and has led in cooperative activities which have influenced the whole church life of America. His self-sacrifice and devotion to the cause have been a constant inspiration to his associates. His courage in the face of difficulties has always been matched by the patience he has displayed in their solution. He has been a leader not only in Massachusetts, but in federation work throughout the nation."

Philadelphia Preachers Ask Jobs for the Jobless

In response to an appeal from the Philadelphia chamber of commerce, many ministers of the city have been urging their congregations to create as much work as possible for unemployed persons during the next two months. The committee's appea

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The Quest of the Ages By A. Eustace Haydon $2.50
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states that it is necessary at this particular time to provide any work that can be furnished until summer construction work begins.

Mr. Taft Praised as Friend of Jews

The American Israelite, commenting on the death of William Howard Taft, says

BRITISH TABLE TALK

(*Continued from page* 405)

The Knights of Peace are now to be found in France, Germany, Belgium and Switzerland. It is a peace movement based on the acceptance of Jesus Christ as a personal savior. The members make their work primarily individual; they seek to attack the thing which threatens the peace of the world, the sin in the heart of man. Some time they hope to have a "House of Peace" at Geneva, in which missionaries of peace will be trained. Deeply impressive is the record of the personal experience which came to this officer in the French army of occupation in the Ruhr: "I was in Datteln on the Lippe," he said, "and the chaplain of our division being away at the time, I looked for a church which I could attend. There was none to be found, but in a neighboring workmen's quarter I was shown a 'Luther-house' where services were held. On entering, my presence disturbed a little those present, but when they heard me singing the hymns heartily they told each other I was an Alsatian, and that calmed them. Then there came the moment of the holy communion. What should I do? Should I draw back out of fear of causing a sensation? Why? It was Jesus and not the worshipers who invited me to his table. I decided to go up. I let the ones in front go up first, and then, as there were only three more people left, I also stepped forward. To my great astonishment I saw I was next to Mr. Wille, the mayor of Datteln, with whom the military authorities had had the greatest difficulties. I cannot describe the emotion I felt. As we broke the same bread and drank out of the same cup, the clergyman's hand trembled. At this moment I felt what the holy communion can be. How marvelous! Two people, enemies in the eyes of the world, oppressed by the burden of their sins, kneeling side by side before the face of God!"

And So Forth

The problem before Mr. Snowden, in his preparation for the budget, is serious and involved. The amount required for the civil and revenue departments in 1930-1931 is 368,095,208 pounds, which is an increase of 59,531,449 pounds. Of this increase, 30,000,000 pounds represents grants due to local authorities under the derating act, and of this only half is an additional charge, the rest being counterbalanced by savings. Five million pounds more will be required for widows' pensions and 6,500,000 pounds for unemployment insurance. Where this will come from, no one knows. . . . The attempt of Mr. Thurtle and others to secure the repeal of the blasphemy laws has broken down. The government is willing to repeal the laws, if a new penal provision against scurrilous language is put in their place. This was not considered satisfactory by Mr. Thurtle, so the matter drops. We shall still have the blasphemy laws, which however are seldom brought into action. It should be possible to deal with offences against taste and decency under the other laws of the land. . . . The government has scraped through again with a small majority; a few weeks ago it was 8, last week 9. If all the liberals had followed the lead of Mr. Lloyd George, the government would have been defeated, and the coal mines bill would have been withdrawn. . . . The new party is very active. Its newspapers are busy and revealing both the power of the press and the "suppress." . . . Lent begins tomorrow in a time of depression on all sides. The French seem to have treated the naval conference without a due sense of what is involved. The delay occasioned by the French political see-saw has been serious. India, too, is giving grave anxiety, and both from Russia and in China there may come disquieting news at any time. And within there are fears.

EDWARD SHILLITO.

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that in his passing the Jews of the United States have lost one of the finest friends they have ever had in American public life, one who "understood the Jews and was sympathetic to their ideals and aspirations." Taft, it is said, "will be gratefully remembered by the Jews of the United States for two things: first, his remarkable article on the Jews in the July, 1919 number of the National Geographic magazine; secondly, for his notable address before the Anti-defamation league in Chicago in 1920.

Mencken on the Denominations

In his new book, "Treatise on the Gods," H. L. Mencken, along with his arguments to prove that "religious beliefs are beautiful myths, believed in by sentimental human beings who hate to face the hard facts of living," comments on two of the denomination as follows: "So far as I am aware, no man of genuine distinction in the world today is a Methodist; if I am in error I apologize most humbly. The news that a poet had been converted to Presbyterianism would be first page stuff anywhere—as much so as the news that he had been converted to cannibalism." Of Protestantism Mr. Mencken remarks that "it spoils the most lovely poetry in the world by reducing it to harsh and illiterate prose."

Interseminary Conference Meets at Gettysburg, Pa.

Lutheran seminary, Gettysburg, Pa., was host Feb. 27-March 1 to 123 delegates from 23 theological seminaries, assembled for the seventh annual conference of theological students of the Middle Atlantic states. With the purpose of meeting the arguments of modern humanistic revolt, the conference considered, at this year's meeting, the question, "How to Make the Message of the Christian Church More Vital Today." In two symposia, led entirely by students, specific details of this vitalizing process were presented. Among the speakers called to address the conference were Dr. Harris E. Kirk, Dr. L. A. Weigle, Dr. Joseph Fort Newton, Dr. Shailer Mathews and Dr. John Aberly—president of Lutheran seminary.

Dr. Arthur Rogers to Leave Evanston, Ill., Parish

Rev. Arthur Rogers, for the past 17 years rector of St. Mark's Episcopal church, Evanston, Ill., has tendered his resignation, to be effective Nov. 1. Dr. Rogers will celebrate the 40th anniversary of his ordination in June. He is in his 66th year, and is retiring in the autumn in order that he may have leisure for writing and other pursuits. He plans to return to his old home in Newport, R. I.

Des Moines Churches Plan Cooperative Body

Protestant churches of Des Moines, Ia., are forming a council of churches which is intended to unite the churches into a comprehensive body. The objective is "to promote welfare and fellowship and cooperation of churches and community betterment." The council will have departments, one of which will be a continuation of the present Des Moines ministerial association, and another to continue the country council of religious education.

Race Relations Council in Chicago, March 24-25

The major project of the interracial commission of the Chicago church federation for this month is the state race relations conference to be held in the Y audi-

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torium, March 24-25. Present plans call for conference meetings on the mornings and afternoons of these two days to which approximately 200 delegates from over the state will be admitted.

Raleigh, N. C., Ministers Consider Interracial Problems

Twelve denominations were represented in a ministerial conference held in Raleigh, N. C., early this month, in which 75 dele-

Special Correspondence from Chicago

THE city wide visitation evangelistic campaign being conducted under the auspices of the Chicago church federation, and directed by Dr. A. Earl Kernahan of Washington, D. C., is now in full swing. As a result of the first three days' visitation 6,000 decisions for the Christian life and membership in the church are reported. Thirteen of the larger churches gained over 100 members each in the first three days, while some of the smaller churches doubled their membership. Twenty thousand volunteers from the churches are engaged in the task of visitation, and calls will be made on nearly 100,000 unchurched families whose names were obtained in the recent religious census. It is predicted that at least 50,000 decisions will be registered. What the writer of these lines likes about the effort is the lack of hypocritical cant, and the straightforwardness of the type of appeal made. It is not pretended that these whose decisions are recorded are making their first profession of Christian faith. Mr. Walter R. Mee, secretary of the Chicago church federation, in a public statement, says: "The visitors, going forth two by two, will extend welcome to those of no church connection and invite them to join the church of their choice. . . . Our sole aim is to bring back to the church those who have been forgetful or indifferent or inactive." There is no doubt that in the process a not inconsiderable number will make their first public profession. But the perfectly frank expectation is that decisions will issue in church membership and cooperation in promoting the work of organized Christianity.

The Kernahan Campaign

* * *

Lent Observance In Chicago

Episcopalians, Lutherans, and the churches cooperating with the church federation, are all holding noonday meeting through Lent at central points in the loop, while the Catholic churches are conducting special services in all their parishes throughout the city. Nineteen denominations are represented in the church federation group, which will hold its services in Chicago temple, 77 West Washington street. Among the speakers announced are Dean Shailer Mathews, president of the federation, Dean Charles W. Gilkey of the University of Chicago chapel, Pres. Albert W. Palmer of Chicago theological seminary, Bishop Edwin H. Hughes, Professor Herbert L. Willett, and Drs. John Thompson, Ernest F. Tittle, William H. Boddy, Roy H. Vail, and H. E. Brown. A three hour service will be held on Good Friday. The Episcopal church club conducts its Lenten services in the Garrick theater, with Bishops Campbell Gray, Frank E. Wilson, G. G. Bannett, and H. P. Almon Abbott as preachers. The federation of Lutheran brotherhoods sponsors the Lutheran services in the Grand Opera house in which about 180 churches participate. Nationally known speakers are being secured to give the addresses. The Missouri Synod Lutheran church Lenten services will be conducted in the Great Northern theater.

* * *

Illinois Council of Churches and First Convocation of Illinois Ministers

As already fully reported in The Christian Century, the Illinois council of churches was organized at the first convocation of Illinois ministers held in Springfield, March 3-5. Participation in such a council had already been authorized by most of the evangelical religious bodies of the state at their annual meetings during the past year. A new and much needed instrument is now available for common tasks. The convocation of ministers, frankly modeled largely on the very effective Ohio pastors' conference, was highly successful. This paragraph is written largely to preserve a timely word spoken to the ministers by Rev. Stephen E. Keeler, rector of St. Chrysostom's Episcopal church, Chicago. He suggested that most ministers have been kept busy running institutions rather than exercising spiritual leadership, and went on to say: "Our spiritual power is dissipated and worn threadbare because of energy expended as institutional promoters of this and that campaign. How many of us find time for deepening our own spiritual lives? We need to have time to develop ministerial friendships on high spiritual levels. The power of the church as the New Testament reveals it lay in the lives of men wholly converted to Christ."

* * *

Lane and Presbyterian Theological Seminaries Merge

Lane theological seminary, Cleveland, it is announced, will merge with Presbyterian theological seminary at Chicago under the name, Lane Seminary Foundation of Chicago. Both institutions have been in existence over 100 years, Presbyterian having celebrated its 100th birthday recently, and Lane, a year ago. John Timothy Stone heads the Chicago school.

* * *

And So Forth

The honorary degree of doctor of divinity is to be conferred upon Dean Shailer Mathews by the Protestant theological seminary of Paris, France, at the University Club of Chicago tonight. . . . Bishop Sheldon M. Griswold, of the Episcopal diocese of Chicago, who recently was elected to succeed the late Bishop Anderson, is seriously ill at the Evanston hospital. . . . Bethany Union church, one of the oldest union churches west of the Allegheny mountains, celebrated its 58th anniversary and the 25th anniversary of the ordination of its pastor, Rev. Clyde McGee, last week.

CHARLES T. HOLMAN.

gates gave a day to consideration of Negro health, education and general welfare, and to the obligations of the churches in the promotion of better interracial conditions. Addresses were delivered by representatives of the state department of health, education, welfare and justice. The conference was held under the auspices of the state interracial commission, of which Dr. W. C. Jackson is chairman. Rev. I. H. Hughes presided.

Mr. Rockefeller Makes Large Gift to Judson Fund

The American Baptist mission societies announce a gift of $50,000 from John D. Rockefeller, Jr., toward the Judson fund. This, with other recent gifts, brings the fund to a total of $879,301, leaving a balance of $120,699 to be secured by April 30.

Eugene, Ore., Unitarian Church Changes Its Name

By unanimous vote of the congregation, the Unitarian church of Eugene, Ore., recently changed its name to the Community Liberal church. In announcing this step, the statement is made that "this action involves no change of principles. On the contrary, we are taking this name in order that our religious principles may be made a little more clearly understood, and that it may be made known that we do not hold these principles in any sectarian spirit." The Eugene church has adopted resolutions, protesting against the denying of citizenship to Dr. D. C. Macintosh. The resolutions read, in part: "Whereas under this ruling, at a time when we are sorely in need of a strong social conscience to combat the conscienceless forces of social disintegration criminals of all kinds are being admitted into citizenship while men and women of the finest social character are being debarred, therefore, resolved that we register our solemn protest against this court decision as being more far-reaching than the Dred Scott decision and utterly subversive of the basis of all just law and government."

Death of W. P. Blessing, Bookseller to Ministers

Wilbur P. Blessing, for a generation a leader in the field of religious bookselling, died in a Chicago hospital March 14, of a heart attack. Mr. Blessing had not been entirely well for several years, but had carried on his business in spite of that fact. For thirty years Mr. Blessing had lived in Chicago, during most of that period as manager of the Presbyterian bookstore. Since 1924 he had been in business for himself. Before coming to Chicago he had been connected with the United Brethren publishing house in Dayton, O.

Contest Reveals Some Popular Books

This year, as usual, the Reformed Church Messenger offered a number of prizes for the best letter in reply to this question: "What book have you read during the past year that you have enjoyed the most, that you would most like others to read?" Twenty-three letters were awarded prizes. "All Quiet on the Western Front," the war novel by Remarque,

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was praised in the letter receiving first prize; Kirby Page's "Jesus or Christianity?" in the letter receiving second prize. Another popular book was "If I Could Preach Just Once," by 13 laymen.

Death of Dr. P. A. Nordell, Baptist Minister and Teacher

Rev. Philip A. Nordell, Baptist minister, teacher, lecturer and writer, died in Brookline, Mass., March 10, at the age of 86. Dr. Nordell was a native of Sweden. He graduated from Rochester seminary in 1873. At one time he taught at the University of Chicago and at Newton seminary. He was editor of the Bible Study union S. S. publications, and was a writer for Scribners and for the Baptist Publication Society.

U. of C. Again Provides Courses for Religious Workers in Colleges

Last summer, the divinity school of the University of Chicago offered a number of courses especially intended for religious workers in colleges and universities. The response was so gratifying that plans have been made for these special courses this

Special Correspondence from the Philippines

Manila, February 14.

THE Philippines are threatened by a major economic disaster in the form of an attack by an insect known as the "leaf miner" on the cocoanut palms. Since the cocoanut and its products constitute a value of more than one-third of our total exports and the livelihood of whole provinces is dependent upon it, the significance of such an insect invasion is difficult to exaggerate. Not a great mnay years ago the coffee industry of the island was completely wiped out by a similar attack. When the pest first began to make itself felt, strenuous efforts were made to arouse the people of the affected district. Their response was to hold a religious fiesta lasting two days, during which images of the saints were carried in procession to charm away the insects. Now six million trees are affected and, to cap it all, the bureau of plant industry suddenly discovers that there is only a three days' supply of the chemical used to fight the invaders. While more of the stuff is coming from the United States there will be time for fiestas.

Fiestas and Plant Disease

* * *

Page and Eddy Raise Pregnant Question

Kirby Page and Sherwood Eddy are here just now, coming from India and Europe. Mr. Eddy is saying that the Philippines are more ready for independence than are any other subject people in the world. They have both remarked on the comparative lack of bitterness which characterizes the nationalist movement here, in contrast to the attitude found in India and elsewhere. They have both pointed out to audiences of Filipinos their need to face the question, "After independence—what?" Here as in India and other countries seeking complete political autonomy, the idea of independence blinds people to all else. Even the leaders grow hazy when pressed to give views on the future beyond independence. The only very definite idea that anyone has set forth is that the Philippines will immediately seek admission into the League of Nations.

* * *

Filipino Sentiment On Independence

With so many bills up in congress on independence, the general opinion here among all classes is that something is sure to come out of all this discussion which will affect the future status of these 7,000 islands. The Filipino leaders, true to the "immediate, complete and absolute" stand they have maintained for years, favor the King bill providing for complete severance of relations within 18 months after passage. They agree that this would bring on a severe economic crisis, but they insist they would rather be hungry and free than to be prosperous and dependent. If the King resolution fails of passage, the measure of Vandenberg is next in line. I believe that if the element of doubt regarding what will occur at the end of the 10-year period specified in the Vandenberg bill were removed by a flat promise of independence at the end of this period of preparation, this scheme rather than the King resolution would be preferred by the Filipinos. As it is, they are apprehensive. Something might happen during those ten years to make congress change its mind. "A bird in the hand—."

* * *

Lay Cornerstone of United Church

On last Sunday the cornerstone of the United Church of Manila was laid with impressive ceremonies. This church, which has drawn unto itself some of the most influential business and professional men of the city, is under the capable ministry of Rev. Enrique C. Sobrepeña, the moderator of the general assembly of the Evangelical United church of the Philippines. Dr. F. Gordon Hart, pastor of the Union (American) church, delivered the sermon and the Hon. Teodoro R. Yangco, former resident commissioner of the Philippines to the United States congress, brought a message of greeting before the minister and the people unitedly recited the lines naming this "the United Church, A House of Prayer for All Nations." The imposing building which will rise on broad Calle Azcarraga will thus become the center of activity of the United Evangelical church in the Philippines, in which the Congregational, the Presbyterian, and the United Brethren churches are cooperating.

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summer. The nucleus of this work will consist of two courses given during the first term by Dr. Richard H. Edwards, executive of the National council on religion in higher education and united religious work at Cornell: A course on "Student Counseling" and one on "The Chief Types of Approach in Religious Work with Students." Among the persons who will be available as consultants are Pres. A. W. Palmer, Dean Shailer Mathews, Prof. T. G. Soares, Prof. C. W. Gilkey, Prof. W. C. Bower, Rev. Rolland Schloerb, Prof. Charles M. Bond, etc. In addition to these special courses there will be a number of others that will be available, by Prof. E. D. Conklin, Prof. H. N. Wieman, Dean A. C. Knudson, Prof. B. W. Robinson, Prof. W. E. Garrison and others.

Prof. Eastman Selects Best Plays for Easter

Prof. Fred Eastman, professor of religious drama in Chicago seminary, has submitted the following seven plays as the best published for passion week and Easter: "The Resurrection," by Rosamond Kimball; published by Samuel French, 25 W. 45th st., New York. "The Boy Who Discovered Easter," by Elizabeth McFadden (Samuel French). "Dust of the Road," by K. S. Goodman (The Stage Guild, Railway Exchange bldg., Chicago). "The Two Thieves," by Esther W. Bates (Walter H. Baker Co., 41 Winter st., Boston). "Saint Claudia," by Marshal N. Goold (Pilgrim Press, Boston and Chicago). "He Came Seeing," by Mary P. Hamlin (French). "The Rock," by Mary P. Hamlin (Pilgrim Press). These books

Correspondence from British Columbia

New Westminster, February 26.

THE present session of the legislature of the province has been signalized by a tendency to "tighten up" on certain things of a professional nature. The attempt of the doctors to restrict the title "doctor" to medical practi-

Proposed Laws Stir Agitation

tioners has provoked widespread resentment not only from drugless healers but from those whose degrees in veterinary science, such as the genial premier himself, Hon. Dr. Tolmie, and in philosophy are called in question. It is noteworthy that the D.D.'s have so far not been articulate in protest, perhaps because we have so few in the Pacific province, but the provincial government has stirred up quite a reaction over the proposed amendments to the marriage act. It is designed to recast the whole of the legislation affecting marriage with a view to doing away with hasty marriages from "across the line" and locally as well, by introducing the banns. The clause regarding ministers of unattached churches brought some publicity to men like Dr. Clem Davies and Rev. S. Robertson Orr, one of whom ministers to the City Temple in Victoria and the other to the New Presbyterian congregation in Vancouver. It is hoped by the sponsors of the bill to restrict the number of people empowered to officiate by making registration compulsory. On the whole, as a member of one of the committees studying the bill, I regard the legislation as along the right line.

* * *

Reformed Episcopal Bishop Accepts United Church Pulpit

Many of the friends of the Rt. Rev. Bishop Willard Brewing of Toronto are deeply interested in the accepting by the bishop of the pulpit of the St. Andrew's-Wesley United congregation to be formed in May. Dr. Brewing has long been head of the Reformed Episcopal church in Canada and in the northern states and his decision to throw in his lot with the United Church of Canada is of much significance. Dr. Brewing has been highly regarded on the coast, where he has preached on many occasions, notably in St. Paul's church, New Westminster, and the United church people are naturally delighted at the prospect of such a man joining their ranks.

Celebrate 20-Year Pastorate

The unique ministry of Canon Sovereign at St. Mark's Anglican church has recently been honored by appropriate celebrations. Mr. Sovereign is known as the only minister St. Mark's has had in its twenty years of life. He is an Alpinist of note, always in the front of relief expeditions to rescue climbers in peril. He is known as the friend of the newsboys and as a brother to the down-and-outs in every line of life. He is very much in demand as special speaker at clubs and at churches of other communions.

* * *

Unusual Type of Romanist Bishop

The appointment of Bishop Murray to the Roman Catholic diocese of Victoria stirs many happy memories. It was in Victoria during a pastorate there that I first came into contact with the Romanist clergy at regular fellowship meetings. The bishop and his chaplain used regularly to attend and to contribute papers and join in the discussion. So far as the experience of many of us goes this is unique in the relations of Roman and non-Roman clergy.

D. M. PERLEY.

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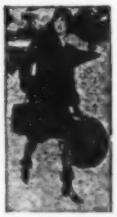

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should be ordered direct from the publishers. All are priced at 35 cents except "Dust of the Road" which is 50 cents, and "Saint Claudia," 65 cents. The Christian Century takes the liberty of adding to this list a new, and unusually attractive, pageant of Prof. Eastman's entitled, "The Triumph of the Defeated." (See advertisement on following page.) This is published by Samuel French, Inc., New York, and may be obtained at 35 cents.

Scotch Scholar Will Teach in Drew

Drew seminary announces that the chair of Hebrew and Old Testament exegesis

Special Correspondence from Scotland

Glasgow, February 13.

THE house of lords, the supreme court of Great Britain, has just handed down a decision which is far from popular in Protestant circles in Scotland. Will this decision do the damage of that of 1843 which decreed "that parliament is the temporal head of the church, from which it derives all its powers" and thereby gave a final shove to the disruption, which split the Church of Scotland in twain? In 1906, the same house obtusely handed over all the property of the former Free church to the diminutive "'Wee Free" minority. The august house is not considered infallible in Scotland! The present decision has to do with an interpretation of an obscure section of the Education (Scotland) act of 1918. By that act, the state bought from the Roman Catholic and Episcopal churches all the schools they had built and were then running, and undertook thereafter to pay all teachers in these schools on the same scale as other teachers were remunerated. The schools were to remain sectarian; the difference was that the people who sent their children there no longer were doubly taxed for education—as they are in America, for instance —the sectarian school has ceased to be a luxury in Scotland. As the bulk of the Roman Catholics in Scotland are poor, this has been a real easing of the burden their religion places on them.

Education Decision Stirs Protest

* * *

Dissatisfaction with Catholic Settlement

There has been a good deal of grumbling over the act, as a case of the state subsidizing the Roman Catholic faith (there were not many Episcopal schools involved). Why should the Catholics be paid for their schools, when the various Presbyterian bodies had turned all theirs over gratis half a century before? The Roman Catholic teachers had never received anything like the stipend that was paid to the board school teachers; many of them were members of religious orders who had taken vows of poverty; why should the state be saddled with this additional burden? The nuns would just hand all the surplus over to Rome for the propagation of the faith—which I think there is no doubt most of them have done. But the bargain was made; nothing could be done about it afterwards.

* * *

Catholics Win Appeal to House of Lords

However, the question of the erection of new sectarian schools has been an issue since 1920, when the Roman Catholic church petitioned the Stirlingshire education authority to erect a school in the Bonnybridge district for 230 Catholic children resident there. The children were then attending six ordinary elementary schools, protected in their faith by the conscience clause. The authority denied the petition on the ground that the six schools in the district had an accommodation for 2446 pupils, but an enrollment of only 1496, including the Catholics, i. e., there was no need for an additional building. An appeal to the education department of the government yielding no fruit, the Catholic church proceeded to build, equip, and staff a school of its own, which it then demanded the state should purchase in the same way that all pre-1918 schools had been purchased. This the Stirlingshire authority refused to do, although the education department of the government later became willing, and the case has been traveling is weary way through the law courts. The Catholics won the case the first time it was tried; the Stirlingshire authority was triumphant in the court of appeal; and now the house of lords has awarded the final victory to the sectarian school.

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Scotland Drifting Toward Wetness

Local option polls last year showed an increase of "wet" sentiment on the whole. The position of Scotland today has been fairly summarized as follows: 30 areas having a population of about 193,100 are under no license; 21 areas having a population of about 272,900 are under "limitation" (the licenses in these areas have been reduced from 269 to 173, and no new applications can be entertained by the magistrates); 9 areas have repealed their no license decision (the number of licenses originally existing in these areas was 75, of which not all have been renewed); 19 areas have repealed their limitation decision (the number of licenses here was reduced from 266 to 180, and the reduction in great measure still applies). The population of the areas which are "wet" today is 4,416,200.

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Dr. Mott Will Visit Scotland

Dr. John R. Mott, chairman of the International Missionary council is to visit Scotland in May, and arrangements are being made for him to address the general assembly when the foreign mission report is presented. A conference of laymen will be held May 9-12 in connection with Dr. Mott's visit.

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And So Forth

The vote of the presbyteries in the Irish Presbyterian church indicates that the next moderator of their assembly will be Rev. Edward Clarke of Strabane, who has been minister in that town ever since he was ordained in 1891.

MARCUS A. SPENCER.

will be filled during the first semester of the year 1930-31 by Rev. John Paterson, of Dumbarton, Scotland. This is the chair made vacant by the retirement of Dr. R. W. Rogers, who last year completed 36 years of remarkable service at Drew.

Louisville Minister Goes to New York Unitarian Church

Rev. Lon R. Call, minister of First Unitarian church, Louisville, Ky., has accepted an invitation to lead the work of the West Side Unitarian church, New York, beginning his new service April 1. Dr. Call is a graduate of the divinity school of the University of Chicago. He came to the Unitarian ministry after a brief service as a Baptist minister. He has held the Louisville pulpit since 1923, and has won notable influence in Louisville. He has been executive director of the Louisville public forum, which he organized, executive secretary of the Southern Unitarian conference and has held many other posts of leadership. The church to which Mr. Call goes has been without a leader since the resignation of Dr. Arthur Wakefield Slaten in January, 1929. Prior to Dr. Slaten, the leader was Dr. Charles Francis Potter.

Millennialist Declares Peace Impossible

Speaking recently in the Schofield Memorial Congregational church, Dallas, Dr. A. C. Gaebelein, of New York, discussed the Russian persecution and measures for world peace, and apparently decried practical measures by individuals and groups, even concert of action among nations, declaring that "peace for the nations is impossible except with the Lord Jesus Christ," an opinion displayed in the newspapers to the favorable regard of multitudes of conservatives here who trust to a mystical application of Christianity apart from social implications.

Disciples Women to Aid in Erecting National City Church

The women of the Disciples of Christ have taken over as their special project the building of the prayer chapel unit of the National City Christian church in Washington. About $75,000 is to be raised. The church is to be dedicated in October.

Dr. Newton to Preach Colonial Missionary Sermon in London

Dr. Joseph Fort Newton, of the Memorial Church of St. Paul, Overbrook, Pa., has accepted an invitation to preach the annual colonial missionary sermon in London in May.

BOOKS RECEIVED

Humane Religion, by Frank Kingdon. Abingdon, $2.50.

Among the Franciscan Tertiaries, by Nesta De Robeck. Dutton, $3.75.

Religion in the American College, by Edward Sterling Boyer. Abingdon, $1.25.

Psychology for Religious and Social Workers, by Paul V. West and Charles E. Skinner. Century Co., $3.00.

A Diary for the Thankful-Hearted, by Mary Hodgkin. Dutton, $2.00.

Ur of the Chaldees, by C. Leonard Wooley. Scribners, $2.50.

So Youth May Know, by Roy E. Dickerson. Association Press, $2.00.

The Inward Vision, by R. H. J. Steuart. Longmans.

Psychology in Service of the Soul, by Leslie D. Weatherhead. Macmillan, $2.00.

The Magic of the Stars, by Maurice Maeterlinck. Dodd, Mead, $2.50.

Friendly Chats, by Cyrus J. Gaddis. American Osteopathic Association.

A History of the Modern Church, by J. W. C. Wand. T. Y. Crowell Co., $3.00.

Rome and the Papacy, by Gilbert Bagnani. T. Y. Crowell Co., $3.00.

After-Sermon Prayers, by Newell Dwight Hillis. Revell, $1.25.

The Kingdom of God, by Thomas H. Hickman. Badger, $2.00.

Essays in Christian Philosophy, by Leonard Hodgson. Longmans, $3.50.

The Art of Living, by James W. Cutts. Richard R. Smith, $1.50.

The Ever Open Door, by George H. Morrison. Richard R. Smith, $2.00.

The Study Bible: St. John, by D. S. Cairns and J. A. Robertson. Acts, by Sidney Cave and W. F. Howard. Proverbs, Ecclesiastes and Song of Songs, by H. MacLean and others. Richard R. Smith, $1.25 each.

Byron, by Andre Maurois. Appleton, $5.00.

The Door, a Mystery Novel, by Mary Roberts Rinehart. Farrar & Rinehart, $2.00.

Progress and Prospects of Christian Reunion, by Percy Varney Norwood. Morehouse, $.10.

The Autobiography of God, by Ernest R. Trattner. Scribners, $2.50.

The Commonwealth, its Foundations and Pillars, by Charles Henry Brent. Appleton, $2.00.

Theism and the Modern World, by Walter Marshall Horton. Harpers, $2.00.

An Adventure in Religious Education, by Walter Scott Athearn. Century Co., $3.50.

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